The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. IV.—NO. 13. NEW YORK, THURSDAY, SEPTEMBER 30, 1869. WHOLE NO. 91.

Poetry.

TRUE MARRIAGE.

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters, when it alteration finds,
Or bends with the remover to remove ;—

O no! it is an ever-fixed mark
That looks on tempests and is never shaken ;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.

Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come ;
Love alters not with his brief hours and weeks,
But bears it out ev'n to the edge of doom ;—

If this be error, and upon me proved,
I never writ, nor no man ever loved.

SHAKSPEARE.

MY BIRD.

BY EMILY C. JUDSON.

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, oh! so lovingly,
Its tiny wings upon my breast.

From morn till evening's purple tinge,
In winsome helplessness she lies ;
Two rose leaves, with a silken fringe,
Shut softly on her starry eyes.

There's not in Ind a lovelier bird ;
Broad earth owns not a happier nest,
O God, thou hast a fountain stirred,
Whose waters never more shall rest!

This beautiful, mysterious thing,
This seeming visitant from Heaven,
This bird with the immortal wing,
To me—to me, Thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue, from mine,
This life, which I have dared invoke,
Henceforth is parallel with Taine.

A silent awe is in my room—
I tremble with delicious fear ;
The future, with its light and gloom,
Time and eternity are here.

Doubts, hopes, in eager tumult rise ;
Hear, oh my God! our earnest prayer,
Room for my bird in paradise,
And give her angel plumage there!

EVERYBODY CAN HELP.—Now while public attention is wide awake on the subject of women's voting, we urge everybody to help put the right books and the right newspapers before the people. Let each of our present patrons but send us one new subscriber, within the next ten days, and tens of thousands of new people will be supplied not only with THE REVOLUTION, but also with that most admirable and convincing of all the statements yet written—John Stuart Mill's new book on THE SUBJECTION OF WOMEN.

MRS. PETROLEUM V. NASBY.

CONFEDERIT ✕ ROADS, Sept. 9th, 1869.

MIS REVOLUTION : While I was a duin my washin tother day, Petrolium cum in, and sez he "Looizer Jane." I nowd in a minit what that ment, he allers calls me so when he wants somthin. Afore we was marrid he sed, Nancy want pooetical, and he shood hev a name ov his own for me, and ever sence when he has an ax to grind he begins in that way. Sez he, "Hain't you got a little munny for me. I am goin off tu Ohio tu lecshuneer for Govnor." No, sez I, hain't got a red cent—the Square hain't pade me up. I see I had made a mistake, for he said, "wall mabe the Square 'l let me hev some on account."

Now, sez I, you mene scamp, if you dorst to go and take that munny, don't you never cum here agin, for I won't endure it. Then he cum round and sed, "Looizer, my luv, don't be hard on a poor feller when he is hard up. Cum now, kis me, and let's be frends." No, I can't kis a man that will take the bred out uv his children's mouths. Sez he, "That's an orful sarkasm on the father ov your children." Then he cride a little, sed good by, and went off, but I herde him whistling afore he was round the corner. I felt kind of oneasy, so I put on my shawl and went up to the Square's. Jest as I got tu the corner, I see P. with my little Mary Ann a goin into a sayloun. Thinks I, I'll jest see if the child gets anything. Wall, there sat Petrolium, with a porter-house stake and all the fixins and a bottle of whiskey tu wash down, and the child sot on a stule eatin the bred and molasses she had carred for her dinner. Sez I, P., where'd you get the munny tu pay for that? Then he stuck his thum up tu his nose, and sez he, "shouldn't let on who owes you, for the law allows a man his wife's arnins." Yes, sez I, and starve his children. "You aint starvin, are you, Mary Ann. You don't grudge your poor par one good dinner before he goes a long journey from which he may never return." "No, par, but I shood like a taste of the mete." "You shall hev some, my deer, just as soon as I get thru."

Just then he tuk out the paper from his poket, and sez he, "there is that REVOLVER of youru." Wall, sez I, its a six-shooter, and I hope it's duble-shotted, and will kill sum ov the mene scum off. You can't change, no moren a lepard can his skin, or a Ethiopian his spots. It's orful the way you du go on drinkin and swearin, for I had seen that he'd no less than four bottles of likur in his pokets.

I went up tu Square Pelter's, and sez I, Square, how much of my munny did you let P. hev. Sez he, "I didn't no as I had had any of ure munny. He asked me for $50 and I let him hev it, and he has gone out like a true patriot tu du duty for his country, and you orter be proud ov him, not cryin and snivelin." That's all I had tu depend upon for winter, Square, and it'l all go for drink. "Wall, you make his life miserable tu him, and he must drink, poor feller, tu droun his trubles."

Then Mis Pelter she sed, "I hope, my deer, you didn't let him have all her hard arnins." Then he looked at her orful cross ; his face snarled up in a minit, like a ball of ravlins, and sez he, "Mis Pelter, I wish you wood let me manage my own bizness." Then she turned away, and I see the teres run down her poor pale cheeks, where they have worn furros, and her ize are all washed out.

Jest then Priscilla Snoouks cum down stairs with the cutest little hat and more ruffles and puffs than I hev time to write about, and sez she, "I hope I haven't kept you waitin, Mr. Pelter." "Oh, no, not at all," and his face was as smooth as a bowl of creme in a minit. And he smiled, and told her, in his soft tone, how like a rosy bud she looked. Then the puttiest little fayeton was druv up to the door, and he sed he didn't want to drive her in the old shay, she was so butiful, and she blushed, and, sed somthin I coodn't here, and then they went off. He never looked at Mis Pelter, but Pris. went and said good by.

Pretty soon I heard Mis Pelter sobbin. I went to her, and sez I, now you stop this ; they aint worth feelin bad about. "Oh, I wish I was ded," sez she. Now see here, you are yung, and you was real hansom, but you see you hadn't sperit enough for that man, and you hev jest let him trample you rite down. You orto ride, and you jest go dress, and I'll get a carriage for you, and you take Mis Wiggins or somebody and you and her hev a real nice time. Jest you be determined to git well, and you ken, and if you'l jest go out you will be thot as much of as ever. Jest you let him feel that you don't care a dot for him, and that you'l du your duty, and that you'l have your own life, and you see he'l come round. "I blive your rite, but I kan't." But you ken ; jest you let me dress you. "Wal, I'll try," sez she, "but I hev no faith, and I dred the storm moren deth."

I got her redy, and we had a small arthquake when the Square cum hom. Afore she went, she sed, "you must stay, Nancy, till I git back. I hev been wantin to go to mother's for months, and have not been able, and I'll go to-day." I got a fayetoun, jest like the Square's, and a good horse, and Mis Wiggins tu drive. They hadn't ben gone long before the Square and Pris. cum back. They waked in and went up stares. Bim-by the Square cum down and looked into Mis Pelter's room, then into the garden. At last he sed, "Where's Ann?" Sez I, she's gone to ride. "Who with?" Wall, sez I, she took Mis Wiggins tu drive the hoss, but she had a nice little fayetoun as I could find. "Yes, you hed a hand in it, I hev no dout." I new therd be a kat house when she cum, and so I kep on duin the irinin and anything else I found to du, determined I'd help that woman. Next time mabe I'll tell how it all cum out.

Yours trooly, NANCY S. NASBY.

HOMES FOR FALLEN MEN.

BY SARAH KNOWLES BOLTON.

EVERY one must see that the work of reclaiming fallen women is almost useless, while there are so many more of the opposite sex in the same condition. We should have, therefore, as soon as practicable, homes for fallen men. Would many enter? some will ask.

There can be no doubt of it. These men do not desire to be bad. They are led astray by a false curl, a little paint and powder, a pretty foot, a nicely rounded form, a wink of the eye, a smile, or the flutter of a handkerchief, and if they can only be removed from temptation, how gladly will they accept the offer. Men have temptations that women know nothing of, so *they* say. Some might suppose that woman would be in greater danger of falling from man's importunity.

A majority of the men holding public offices would probably seek these homes. They would be a secure retreat for many Congressmen and lobbyists. Washington, New York, and Chicago need several of these houses of refuge. Midnight missions would be efficacious in connection with these homes. Thousands of wives and mothers would gladly seek out their husbands and sons at these dark hours, knowing that they would be only too glad to be released from their fair Delilahs.

Those men who voluntarily ruin girls, should go to the State Penitentiaries for life. There can be no higher crime. These "homes" are too good for them.

While in these homes they should all learn some useful trades, such as making baskets, chairs, shoes, etc., though perhaps *women's* shoes should not be made. This trade-learning would be of incalculable benefit to all wealthy young men, who have never thought it popular to learn a trade. It would be entirely popular here, and thus all fear of ridicule would be done away.

The food should be very plain and easily digested, as high living tends to develop the coarser part of our nature. Cracked wheat, for two meals out of the three per day, would be excellent.

Each home should be managed by a board of women, who should issue their orders through competent superintendents. Women would be better than men as directors, because men might be too lenient, and only the strictest conformity to established rules could work the needed reform.

Nine o'clock should find them all safely in bed, out of the reach of danger.

Boys between the tender ages of 16 and 22 might enter a side apartment, where good schools should be carried on, with all the advantages of a more public life.

All who drink whiskey should seek refuge here. They do not wish to drink, but they are weak and cannot resist temptation. Ought not women to do something for these instead of turning all their attention to their own sex?

Could the necessary funds be raised? Not a man or a woman but would give to it. When we see noble men, made in the image of God (I thought the other night as I met a drunken lord of creation, led along the side walk by a drying woman, that the image was sadly defaced sometimes), led to destruction by a few corrupt women, is not the heart and hand of every one ready to snatch them from their peril?

Let these bad women know that there is no demand for them, what use then of the supply?

As soon as our poor besieged men shall be aided by these homes in keeping their virtue, the vocation of these creatures will be gone. Our men will return purified and happy to their faithful wives and children.

We hope such homes may be started very soon, as there is no time to be wasted in view of such momentous interests.

THE WOMEN OF THE BIBLE.

ESTHER.

BY ELIZABETH CADY STANTON.

ESTHER has ever been a book of deep interest to all womankind, because of the central figures, Queen Vashti (the beautiful), and Esther (the star), who are equally remarkable, though different types of feminine character.

Some Christians have hesitated to receive this Book into the sacred canon, because the name of God does not occur in the Hebrew text (though it does in the Septuagint) and because of the wide difference of opinion among ancient authorities as to its author. Clemens of Alexandria, some rabbins and commentators give the credit of writing it to Mordecai the Jew, a cousin of Queen Esther; and there is much to favor that opinion. No other pen in that court, where all Jews were held in such detestation, could so well describe the dignity and consistency of Mordecai and Esther through their many trials, their concert of action in the hour of danger, and their calm self-possession and moderation, when triumphant over all their enemies.

The delicate touch of feeling in portraying the sorrows of an oppressed race, and the harmony between the narration and the character of Mordecai, prove this part of sacred history to have been subjectively written. I have often wondered that any Jewish pen could have ascribed so much majesty, dignity, and power to woman; for that race holds the sex in so light esteem, that in their holy temples the men regularly thank the Lord that they were not born women.

Perhaps Mordecai, purified through suffering, was a bright exception. He and Esther were descendants of those Jews who had been carried captive to Babylon, and as she was an orphan, Mordecai devoted himself to her education. He probably saw that her great beauty and superior intelligence could be used to win power and place for himself, as so many accomplished women have since done for their kinsman. Knowing too that his permanent influence over her depended on her capacity to trace the relation between cause and effect, and to view public matters from his standpoint, he gave her every advantage for a far more liberal culture than any woman of her time. Mordecai being patient, politic and sagacious, impressed these leading characteristics on his pupil, and thus implanted in her the elements to secure what the world calls success.

After the divorce of Vashti, Esther became a general favorite at court, and when Ahasuerus (the Artaxerxes Longimanus of profane history) at length made her his queen, placed the royal crown upon her head and divided with her his power, she may be truly said to have ruled as well as reigned in the kingdom of Persia.

The wily Esther used all the legitimate feminine arts, the "indirect influence" so "peculiarly womanly" to make the king her subject, and while assuming to be his suppliant slave, she was in fact the sovereign of her consort, court and country. She was a very different person from the bold, uncompromising Vashti, who, at the risk of her life, defied the King's authority because, with her, personal purity was more imperative than a husband's commands.

If Horace Bushnell had only lived in the court of Ahasuerus, Vashti might have learned her duty, and understanding that in all cases of difference between husband and wife the man is the ultimate appeal, she might have remained in her "appropriate sphere" and kept her royal crown.

How far Esther held her pure, womanly nature in subjection, in that licentious court, in order to secure peace and prosperity for the oppressed race to which she belonged, it is difficult to say. But with the help of Mordecai, who was one of the wardens in the royal palace, she certainly managed her cards with consummate skill. She seemed to have the same opinion of the stronger sex, unhappily extant in our day, that a man's feelings, sentiments, and affections, are most easily addressed through his stomach.

Accordingly when she desired to ask any special favor of the king, she always invited him to a banquet, and having perceived that wine invariably had a mellowing effect on man's nature, she waited to make her request until the king had freely imbibed. On such occasion he would generously promise her all power and glory even to the half of his kingdom. Thus Esther was able to carry out the designs of Mordecai, and secure valuable privileges to the Jews, before unknown under that government.

By seeming obedience, and flattery, woman may lead man where she will, but self-assertion in her he cannot brook, whether right or wrong, because he is educated to believe that woman is his subject in nature.

No black man was ever allowed to contradict or raise his hand against a white man at the South, because "his subject condition in nature" was the first lesson necessary to the perpetuation of the slave system. Just so with woman; her "subject condition in nature" is the great fundamental falsehood on which all our absurd creeds, codes, and customs for her government are based.

Self-assertion is as unpardonable in woman, in the republic of America, as it was in the court of Ahasuerus; but the Vashtis and Esthers still live, the one boldly asserting the right of every individual soul to self-government, and in fair debate appealing to man's intellect and moral sense for justice and equality; the other, still holding all womanly dignity and independence in abeyance to some ulterior object, continues to drag man down to death, by gross appeals to his sensual appetites. Now as ever, those who are true to principle are sacrificed, while those who sell men's souls for bread are clothed in purple and fine linen and fare sumptuously every day. The prompt action of Vashti, when asked to do an unworthy act is in marked contrast with Esther's hesitation when urged to do a noble one. Her narrow selfishness is painfully apparent in all her words and acts.

When the decree of death had gone forth against her people, and Mordecai urged her to plead with the king for their salvation, her first thought was for her own safety; and she refused to go uncalled into the presence of the king, fearing his displeasure more than the extinction of her race; and not until Mordecai reminded her, that she, too, would be sacrificed, being a Jew, and that hers was but a choice between death and death, did she address herself to her duty.

Nevertheless, Esther was a great woman

One of the strongest testimonials to her superiority and the king's confidence in her wisdom, was his command that she should issue a decree saying whatever she liked for the Jews, which in consultation with Mordecai she did and averted the impending ruin of her people. —*Chicago Advance.*

A SKETCH OF FACTS WITH ONLY A CHANGE IN NAMES.

DEAR REVOLUTION: I want to tell you a story, because I have neither mother nor sister to talk to, and my heart aches for a confidant.

I had an appointment at Judge Benson's office yesterday at three o'clock. He was to pay me the twenty dollars he had subscribed toward buying winter clothing for our orphan's home and school where I am teaching.

Being fifteen minutes early I thought could make no difference, but the door was closed instead of standing wide open in its usual fashion. Still as it is not a private office, and people always seem to be walking in and out, I did not hesitate to turn the handle without knocking. To my surprise it resisted my effort; the door was locked. No card indicated "Gone to the post-office." It was not an hour for lunch, what then?

As I moved away, and stood thinking, the key rattled softly, the door opened a little way, and, with a quick, sly movement, a woman came out, shaking her handsome dress, made very short about the ankles, and very open about the neck, and drawing down the short, masque veil that did not hide her painted Dutch face.

Ordinarily I should have given her the one glance I bestow upon our numerous sisters of the class termed fancy—a glance made up of curiosity and commiseration; now she fascinated me, and I followed her, only to a near corner, where she was joined by a coarser face and fuller figure.

"I was mighty 'fraid I should get bilked of the whole," the painted Dutch face was saying as I came near enough to hear. "But he paid me sixty dollars to-day."

"Ah! ha!" laughed the coarser face, "the Judge is a green one, though he thinks he knows so much."

"The Judge!—paid her sixty dollars," I said to myself; and the blood rushed up from heart to brain and back, leaving me sick and faint.

With resolute steps I returned up the wide steps, the door was open now, the Judge rose a little confusedly as I entered, and said, with hesitation, "I had quite forgotten you were coming to-day, and have not the money by me. Call to-morrow, or any other day; you know I am good for it." "Certainly," I said, and as I had no more to say, went away.

On my way up town I called first at Mrs. Alkeddie's. She is a widow, but with such a bright and happy temperament, that her black robes always look to me like a sombre frame for some sweet, sunshiny picture.

There were tears in her eyes then, however, for she had just been making arrangements to sell her husband's gold watch, the last thing his dying hands had held, and it was like tearing her heart out to part with it, but it must be done, she said, and I was glad to hurry away from the sad sight.

Called next on Mrs. St. Cloud. She is poor enough, spite of her high-sounding name, but always merry and bright, so while we were laughing at our own nonsense, she said, "I am waiting for the girls to come from school that I may have Emma's boots to wear to market," showing her worn slippers as she spoke. Oh, how I wanted three dollars of my very own then; but it was of no use wishing, so, strangling a sigh that was almost a sob, I went on.

Called once more upon Mrs. Hartwell. You know what a brave, ambitious little thing she is. Her book is done, and the publishers have it, but they want another hundred dollars, and *must have it.* What do you think she was doing? Only taking out her wedding presents from their box to pawn them. Her mouth was drawn to a little firmer lines than usual. She said she was glad I had come, and wanted me to go with her. I went! It is useless to tell how we were treated. The pretty silver ware is gone, and I wish I could share her earnest faith that she will soon redeem it.

But all this time a little demon was singing in my ears, that while these women were struggling and suffering so for decent, honest livelihoods, Judge Benson, a man whom I had respected and believed in, for his dignified deference, his gentle grace toward all womankind, was paying sixty dollars (and how much more?) to a prostitute who brought her poor polluted person and wretched starving soul into that fresh, bright office that always seemed to me so like the man's own self:

Frank and fair, and bold and honest.

Oh, I thought of the Judge's sweet-faced wife, not yet six months hidden away from his agonized gaze by shroud-folds and coffin-lid. I thought of his fair-haired baby boy, growing up to be honorable and respected, like the father, and I thought how many Revolutions we need.

THE NEW DEMOCRACY, OR "THE POLITICAL COMMONWEALTH."

Editor of the Revolution:

EARLY last winter, a new party, denominated The Political Commonwealth, was organized in this city. Its objects are nearly the same as those of most labor reformers, namely, constant employment, high wages, short hours of labor, low prices, and low rents, or rather, the abolition of the existing rental system. Of course, its measures are determined by certain acknowledged and well understood principles, having their origin in natural equity, justice, goodness. Believing that the words "life, liberty, and the pursuit of happiness," are very general terms, the new party give to them a *specific* meaning, by including therein the right to the use of sufficient uncultivated and unoccupied lands, from which to obtain a subsistance and erect homes; the right to labor and its products, the control and direction of the means of Exchange and Transportation, of Education and Insurance; and believing that governments are, or should be, instituted among men and women, for the pupose of securing to all men and women the enjoyment of these, the above mentioned natural rights, the new party seek the attainment of its ends, by substituting the *state* for the *individual* in every department of industry, trade, commerce, education, and public works; the care of the sick, blind, deaf, dumb, idiots and lunatics; the support of the widow and orphan, and helpless "old folks at home;" in fact in every thing wherein individualism habitually fails or neglects to perform the duties supposed to devolve upon it. The state, nowever, as at present constituted, being merely servant or ruler, or servant and ruled of privileged individuals, the new party find that preliminary to, or coextending with, the accomplishment of their objects, the state must be reformed or *revolutionized*, if you please, by so amending the constitution of the United States, and the constitution of the several states, as to provide that all acts of the several Legislative bodies shall be submitted to the people for ratification (and by the term people they mean to include woman). As the several governments are administered to-day, under their several constitutions, representative *self* government has no existence, for the people's representatives are their *rulers* instead of their servants, accountable to no mother's son or daughter. They may be, indeed, displaced from office, but only to be succeeded by other "children of hell, ten fold worse" than their predecessors. So it happens, that to-day gold, tariff, importers, railroad and land speculators "*rings*" own the Legislatures of the several states, and the Congress of the United States. Labors' rights, human rights, are utterly forgotten, or if thought of at all, remembered only to be sacrificed.

Now, who can doubt that if this great reform could be affected, all things would be possible to labor, and to *woman?* The state would be a vast Co-operative Society, all citizens its members, and the poor man's and poor woman's *vote* more than an equivalent for the rich man's and the rich woman's *dollar.* We, of the "new democracy," entertain no doubt, and believing that "all governments derive their just powers from the consent of the governed," we insist that the governed have a right to know *who* they are required to give their consent to.

Well: immediately after the formation of the new party, all morning newspaperdom in this city, with the exception of the *Star*, was duly informed of the fact. Its Declaration of Principles, and several memorials to the Congress of the United States, which are herewith sent to you, were sent to each of the morning journals save the one mentioned. With the exception of the *World*, not one published them. Notwithstanding, the party has grown. It has now auxiliaries in this state and in other states. A large portion of the German population of this city and Williamsburg have heartily adopted the Referendum (so called), and will perhaps make themselves felt at the polls thereon this very fall. The signs of the times look hopeful. Only a month or two after the organization of The Commonwealth, namely, on the 18th day of April last, four of the Cantons of Switzerland adopted, by immense majorities, Cantonal constitutions, in which it is provided that twice a year, in the Spring and Autumn, and oftener if necessary, the people shall be convoked to approve or annul any new laws agreed upon by the Grand Conseil. Thirty days before each General Assembly each citizen is to be furnished with a copy of all the laws, the people are to vote aye or nay, and an absolute majority decides. Pretty well for Switzerland! Yet in this *democratic* country, not one journal, printed in English, has dared to publish the fact! And the National Labor Union at its late Convention in the city of *Brotherly Love*, postponed the consideration of the subject till next year, and treated the delegate from The Commonwealth who proposed it almost as shabbily as it did Miss Susan B. Anthony. Perhaps the Industrial Congress now assembled in Basle, Switzerland, to which the National Labor Union sent a delegate, will

teach that delegate, Mr. Cameron, of the *Workingmen's Advocate*, Chicago, that working men in Switzerland need no instructions from brethren so far behind them as are their brethren in America, represented by the majority of the N. L. U. He will, at least, learn that the *Referendum* is practicable there, and may possibly ask himself the question, whether it is quite right to condemn it here, until the experiment has been tried? WILLIAM WEST,

Cor. Sec. Political Commonwealth,
35 East 27th street, New York City.
New York, Sept. 17th, 1869.

SIDE THRUSTS AT WOMAN SUFFRAGE.

BY LILLIE DEVEREUX BLAKE.

EVERY week of late I have been pained by seeing in print, or by hearing uttered, some sort of attack upon those women who are talkers, as if on that account they could not be workers. At many of the weekly meetings at the Bureau, persons have denounced the holding of Conventions and declared that those who had made speeches in favor of Woman Suffrage might be better employed in works of charity. The daily and weekly press throughout the country has re-echoed some what of this cry, declaring that nothing was gained by all this fuss.

Now, it is, I think, high time that some one took up the cudgel in defence of our speechmakers. In the first place, many of these are earnest workers as well as speakers, and the accusation that they care only for notoriety and to make a noise in the world, falls to the ground, because it is quite false and untenable. Then to the question, "What is accomplished by this public action?" The answer may be returned, Everything. Since without such action no cause can go forward one step.

The masses of people must be roused and stimulated by direct and public appeal. The cause of Woman Suffrage would progress but at a snail's pace if those who believed in it were to keep their thoughts and arguments locked in their own breasts forever. No cause, since the world began, ever did progress except by earnest speech.

Was it not the eloquence of Demosthenes that aroused a handful of Greeks to resist the mighty power of Persia? But for the fiery appeals of Peter the Hermit, would there ever have been a crusade? The harangues of Martin Luther did more a thousand fold to bring about the Reformation than the discontent of any number of silent souls. The stirring speeches of Patrick Henry and the earnest words of prominent men throughout our country brought about a Revolution that would never have been effected by voiceless patriots. Why, even Moses, the chosen man of God, could not carry out his plans for the liberation of his nation without Aaron for a mouth-piece.

Yes, in all great undertakings, there must be people who can talk as well as people who can work. Of all gifts there is none that has been rated above eloquence, there is none that has accomplished such mighty results.

The women who are interested in this cause must discuss it at home and abroad, and it is at least in bad taste for those who either cannot or will not aid it with their voices to find fault with the only means by which it can be brought to a successful result.

It is easy enough to discover the real reason why the press, hostile to Woman Suffrage, raise this cry which has such a specious semblance of force: that woman had better work than talk, and before they spend their money in holding Conventions they had better try to elevate the degraded of their own sex. All this sounds well and may persuade some superficial reasoners that the women who urge on the reform are out of place, or, worst of all words, "unwomanly," but the friends of this movement ought not to join in these side thrusts. They must remember that the great argument of men against conferring the ballot on women is, that they do not want it, and that only by the public and oft-repeated declaration of many woman can they covince the people that they do desire enfranchisment.

WOMAN AND MANNERS.

LIBERTY OR MONARCHY.

BY ANDRE LEO.

IT is not later than yesterday that this question was first rejected as chimerical, and combatted with ridicule; and yet to-day, in spite of prejudice and sarcasm, it agitates both hemispheres, and gains ground daily.

It was born of the French Revolution, which created or revived all questions by the new principle which it proclaimed—asserting the equality of woman, and that of all others.

But humanity rarely comprehends at once the extent of its own discoveries. In that passionate outburst which broke so many chains, which recognized man in the slave, and made of him a citizen, the serf-woman, who did her share in this labor for humanity, was entirely forgotten! One only, an intelligent man, high as he was pure, superior to his age, and insufficiently valued even at this day was not guilty of such forgetfulness. Unfortunately his efforts were vain. Condorcet wrote: "Habits can so familiarize man with the violation of natural rights, that he does not think of rebelling against the injustice, indeed, in many cases, he is hardly conscious of it. Some of these violations have escaped philosophers and legislators, even when working most zealously to establish the common rights of individuals, seeking to make such liberty the only foundation of political institutions. For example, have they not violated the principle of equal rights by quietly depriving one half the human family of their right to frame laws of their right to citizenship?

To prove that this is not an act of tyranny, they must show that the natural rights of woman are not absolutely the same as those of man, or they must prove that woman is not capable of exercising her rights. The rights of man are inherent in the fact that he is an intelligent being, capable of acquiring moral ideas and reasoning on them. Therefore, woman having the same qualities has necessarily the same rights. Either no individual of the human species has rights, or all have the same; and he who votes against the rights of another, whatever be his religion, sex, or color, from that moment abjures his own."

Condorcet had, at this point, neither disciples nor adversaries. His doctrine was regarded as purely philosophical, and the revolutionists of that time, although they sprang from philosophers, inherited but little of their spirit. Never before had woman taken more active part in a revolution. From one of its great episodes, the journey from Versailles, which she accomplished alone, she shares in all its great events, she is seen in all theatres, feasts, mobs, prisons, and scaffolds. But, rejected by the revolution, she lost her interest in it, as did most of the revolutionists. She soon labored to stifle it; but was, in both cases, moved by a hatred of despotism; being now seized with pity for the vanquished, and weary with decrees and proscriptions. Under pretext of benefitting the race, humanity had been so violated in the name of liberty, tyranny had been carried so far that the first intention and enthusiasm were entirely lost. Woman, discouraged with the present, returned to the past. Catholicism, conscious of her power, made every effort to win her to its side; it renewed its genius, made itself romantic, surrounded itself with poetry and incense, and forced its penitents to yield into its hands the free will which had led them astray, and to renounce, not the pleasures of sin, but the intellect, much more dangerous in the eyes of the church. In spite of all, however, intellect reasserted itself. In spite of church and prejudice woman returned to literature and philosophy. Every journey has its stopping places, but from one to the other we advance. Woman was electrified with the decree of her emancipation, promulgated by St. Simon, and many amongst the most intelligent and loyal became disciples of this reformer. It is necessary to distinguish between the two epochs of St. Simonism. I refer to the first.

However the world may try to make it otherwise, the history of woman is that of humanity. In the arena of public life, the enthusiasm and power of woman are immense; but elsewhere, although difficult to seize, her influence exists none the less. This is the great question; is her influence the result of instinct or education, shall it be exercised in a direct or indirect manner, openly or covertly?

1830 was an era everywhere; in literature, in socialism, in conspiracies, in insurrections, even, woman was strikingly active. This outburst was combatted by raillery. There was continually the eternal opposition of what is, against what wants to be, of those who possess against those who wish to possess; the emancipated of yesterday become masters, defend their rule. Civil war being in fact impracticable, its animus became all the more violent.

At that time women writers received the name "blue stocking," a whimsical appellation, which, however, had this meaning: the farther woman is removed from coquetry the more she cultivates her intellect. Thus, the society of that day, made up of compromises, and a superficial, parvenu aristocracy railing at everything because it believed in nothing, living only for the day without link with the past, nor care for the future; brilliant, but without depth; reproached serious tendencies in woman, and encouraged in her frivolity as a virtue. The educational development of girls, entirely neglected by constitutional royalty, became still more hopeless under the influence of these railleries. Many men passed into the *chrysalis* state, and the eyes of woman were bound still more closely with the bandage of Catholicism and prejudice.

To-day more than ever this profound and magnificent doctrine, that woman must necessarily be ignorant and frivolous, opens into two great results—for the strictly virtuous woman, the acknowledged guardian of the kitchen, all progress is stopped, all generous movement is

extinct. For the woman of luxury and the cortezan private virtue is speculated in and vanquished. Money must be had at all price. Scandals which increase and multiply themselves, exhaust the source of public indignation. The result of lowering the standard of manners is well known. It now remains to be seen if man will comprehend what he can do in this age, for the elevation of that standard.

(To be Continued.)

SHALL COUSINS MARRY?

Mrs. Wilbour, in The Revolution, Sept 9th, inquires, "Is the crime Mrs. Stowe thinks Byron guilty of less disastrous in its consequences upon the race when it is legalized by marriage than when it is a temporary sin?" We have always been led to believe that, other things being equal, a "legalized" *is* better than a "temporary" tie. But is it true that we legalize such connections? Have we ever known of marriage between brother and sister? Mrs. Wilbour brings no proof, cites no instance. She speaks of a marriage between an "uncle and his half-niece," whatever that may be, and then goes on to dilate upon marriages between cousins. Does Mrs. Wilbour intend to imply that marriages between cousins are on a par with concealed connections between cousins? Mrs. Wilbour assumes that the marriage between cousins is "sin." The English law says the same of marriage with a deceased wife's sister. Our laws have not yet decided that in the former case the consanguinity is too great, nor, did an effort started at the Eastward some years ago to have the latter connection recognized as illegal, succeed. In it *no* actual consanguinity exists, and no more patient, loving mother could be found for motherless children than the sister of her they have lost. It is scarcely settled that marriage between cousins is disastrous in the first generation, while we all know so many noble families, noble physically, mentally and spiritually, whose parents were cousins. When cousin's children marry cousins through several generations, the consequences, we all know, are dire. Were it not that physical ill effects *may* be dreaded in marriage between cousins, it would seem to promise the best chance of happiness in marriage. The very fact that they "spend their early lives together," as Mrs. Wilbour says, gives the very best possible opportunity for a thorough acquaintance with character, and the exercise of judgment as well as of affection. It will be time enough to stigmatize such marriage as "sin" when it is settled beyond doubt that it is productive of injury to the next generation. Until then, let us not brand noble men and women, who are faithful husbands and devoted wives to their cousins, by the ugly epithet which Mrs. Stowe has affixed to Lord Byron and Mrs. Leigh.

L. I. L.

The police of Cleveland have really distinguished themselves for stupidity. For a number of days the parents of Hattie R. Cramer, 13 years old, were in much distress on account of the mysterious disappearance of their daughter. They called in the aid of the police, and "a large force" was employed to hunt her up. All the while the girl was a prisoner in one of the police stations, having been arrested for vagrancy. It seems that the girl was walking quietly along the street, when an officer seized her and took her to the station, where, although she gave her name and residence, she was retained several days, while the captain and his men were engaged in "hunting her up."

Will some Cleveland paper inform us if the officer was called to any account before public authorities for this outrage?

Foreign Correspondence.

LETTER XXXI.

Manchester, September, 1869.

NATIONAL ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE.

The annual Congress of the Association is to be held at Bristol, from the 29th of September to the 6th of October. The Council of the Association propose to hold a Ladies' Conference (to which gentlemen will probably be invited also) at the same time. The object of the Conference is the discussion of the following subjects: Reformatory and Industrial Schools; Employment of Women; Education of Girls; Higher Education of Women; Ladies' Colleges; Sanitary Work; The Property of Married Women; Primary Education; Infant Mortality; Management of Workhouses, Hospitals, and Prisons for Females. Though not mentioned in the invitation circular, the Franchise for Women will, I trust, be added to this list. I hope to attend the Conference, and to report to you some of its deliberations, as well as those of the Social Science Congress.

THE INDUSTRIAL EXHIBITION AT AMSTERDAM.

Amongst the productions of women at this beautiful display of human ingenuity and skill, now open at Amsterdam, are various works in embroidery, engraving, and other things from the Professional School at Brussels. The success of these schools on the Continent is very encouraging, and opens a hopeful prospect for the working women of the rising generation. The girls who especially benefit by them are the daughters of mechanics and petty tradesmen who have hitherto rarely received any preparation to enable them to maintain themselves. While their brothers are provided with a trade, or profession, as a means of living, these young girls get little more than a reading and writing education; they assist their parents in house, or shop, and when the changes come, which in one form or other must come to all, and the home is broken up, they are thrown adrift on the troubled sea of life. How often they are submerged in its darkest waves, the sorrowful statistics of our streets bear witness. "The aim of the Professional Schools, says the *Daily News*, "is to enable these girls to earn a respectable and independent livelihood, and the terms are such that no tradesman, however small, would find them onerous. For ten francs a month, a girl may be taught to be a dressmaker, an engraver (on wood or steel), a lady's maid, a governess, a drawing-mistress, a washerwoman, or in short, may become mistress of any of the commoner professions by which a woman can subsist. Although girls may be trained as teachers in these schools, this is not the leading tendency of the establishments. Their tendency is rather to prepare girls for the industrial professions, which are almost always wanting hands. For instance, engravers on wood may ensure for themselves a comfortable independence, as may also designers for stuffs and embroiderers."

THE PRINCESSE DE BEAUVAU'S SCHOOL.

In former letters I described to you the Professional Schools established by an association of ladies and gentlemen in Paris. I have now to tell you of another of the same kind, the success of which is said to be incredible. In consequence of the religious jealousy of the "ultra Catholics," a lady well known and justly honored for her charity, her attainments, and her utter disinterestedness, the Princesse Charles de Beauvau, resolved to try a practical and really liberal experiment. She rented an apartment, and, with the necessary authorizations, opened a school for girls between sixteen and eighteen, wherein all communions and sects are admitted equally, and wherein on Sundays each receives the religious teaching of her own faith. The Princesse de Beauvau began this school fifteen months ago with twenty pupils; she has now a hundred young girls as pupils.

INTERNATIONAL EDUCATION.

Monsieur Duruy, the Minister of Education in France, and the institutor of the successful classes for girls and women at the Sorboune, has recently taken another step forward. By an arrangement between the respective authorities, a regular exchange of German and French students in training for the professions, at public schools, will henceforth take place between the two countries. While the Germans will finish their education, chiefly with regard to French, at French seminaries, the young French students are to be admitted, free of all expense, to the benefits of German colleges for a certain number of years. The International College in London, which has lately been much enlarged, is constituted on a similar principle. Although these arrangements do not as yet apply to the schools and colleges for women, they are a mark of progress in the amity of nations, and in time, female students will avail themselves of such reciprocal advantages.

THE HIGHER EDUCATION OF WOMEN IN IRELAND.

Trinity College, Dublin, has followed the Universities of Cambridge, London, and Edinburgh, in appointing local examinations of girls and women. All these examinations have some disadvantages, and must be regarded only as means to an end—means which a higher and truer culture is likely to reject—but meantime, they are very valuable in raising the standard of female education, and in affording a stimulus to intellectual effort on the part of girls and women.

INTERNATIONAL CONGRESS FOR THE PREVENTION OF CRUELTY TO ANIMALS.

The fifth annual meeting of this Congress was held at Zurich last month. There is no doubt that the active human sympathy for the development of which we are so largely indebted to Christianity, now extends in all right thinking and right feeling minds, to every living creature. Humanity to animals is part of our moral code, and to ignore it is to betray an uneducated heart. The idea of popularizing this sentiment is the produce of our own age, and it is encouraging to learn that as many as fifty societies were represented in the Congress at Zurich; Philadelphia and Boston sent delegates from your country. The chief subject of discussion was the transport of cattle by rail, in which so much needless cruelty is exercised. The protection of birds also occupied the attention of the Congress. It was resolved to petition governments to enact laws rendering it penal to destroy birds. As a further means of protection, books are to be circulated to spread a knowledge of birds, and particularly of their uses. Mr. Soudermann, a veterinary surgeon of Munich, described a method of slaughtering animals without pain.

THE GROWTH OF MORAL SENTIMENT.

In future ages, when Mr. Mill's book on *The Subjection of Women* (preserved for the sake of its

perfect style and rigid logic) is quoted in proof of the barbarism that existed in the nineteenth century of our era, it may be that these societies for the protection of animals will be no longer needed. The youths and maidens of that day will read with surprise of such unnecessary institutions, just as we should and will now at the propoposal for a society to suppress witch-pricking, or to prevent the torture of supposed criminals to induce them to confess. At the annual meeting of the Scottish Society for the Prevention of Cruelty to Animals, held in the beginning of this year, Professor Masson brought out this idea of the progress of humanity by the growth of the conscience, in some remarks which are equally applicable to the Woman question, and to every other question of progress:

What has humanity, what have human beings improved in but in this respect, that gradually, from time to time, new feelings arise about what it is right to do and what it is wrong to do; and that those feelings and sentiments gradually came together and formed a larger conscience for human beings than they had before? The whole course of goodness in the world, one may say, has consisted in the gradual building up of new sentiments as to what is right and what is wrong. One sees it in a mere glance at the past practices of mankind in many things as compared with their present practices. As, for instance, the butchering of prisoners taken in war, the torture of criminals and witnesses, and the whole institution of slavery. The abolition of these things has been a succession of triumphs of sentiment. It has been the coming into effective rule of what originally was only a growing sentiment. Thus, this fluid thing called sentiment, which expresses itself merely in sighs and interjections at first, a mere thing of feeling, comes to be at last the most powerful thing in human society; and I repeat that the conscience of man has been a growing thing, that the conscience, perhaps, of the present time is larger, subtler, and more complete than the conscience of previous times, on account of the coming of new sentiments to be moralities; and the day may come when the conscience of the present time may seem a very barbarous conscience.

THE SPORTS OF THE "BARBARIANS."

These will, we have no doubt, be among the atrocities to be thus condemned. Every day's report in our newspapers of "game bagged" by noble and gentle on the beautiful hills and moors of Scotland all through these months of August and September, reminds one of Matthew Arnold's designation for the aristocracy, who, with their regard for complete physical development, their love of splendor and their indulgence in field sports, as a virtue of bodily exercise, deserve, in spite of their culture and refinement, the name of "Barbarians." For them Wordsworth has sung in vain his exquisite ballad of "Hart Leap Well," in which these cruel sports are shown to be in sad discord with the harmonies of nature. The shepherd's tale of the hart, who for thirteen hours ran a desperate race, is repeated every day in the wild glens and straths of the north, and the poet's pleadings are all unheeded:

This beast, not unobserved by Nature, fell;
His death was mourned by sympathy divine.

The Being that is in the clouds and air,
That is in the green leaves among the groves,
Maintains a deep and reverential care
For the unoffending creatures whom he loves.

* * * * * * *

One lesson, shepherd, let us two divide,
Taught both by what she shows and what conceals
Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.

MRS E. P. NICHOL'S FOUNTAIN.

In one of my letters from Edinburgh, I mentioned the interest which Mrs. E. P. Nichol takes in this subject of humanity to animals. The beautiful fountain for the refreshment of man and beast which she has erected on the high road, not far from her gate, has just been completed. It is in Aberdeen granite, and bears on one side the date (1869), and on the other the initials only of the donor (E. P. N.).

WOMEN'S CLUB AND INSTITUTE.

This useful institution has recently been opened at 77 Newman street, London. The hours are from eight o'clock in the morning till eleven at night. It consists of a ladies' reading and writing room, a good library, and a cheap restaurant. The daily papers and the periodicals are taken. There is also a music room for lessons and practice. The annual subscription is five shillings.

I am very truly yours,

REBECCA MOORE.

LETTER FROM MRS. BULLARD.

HOMBOURG, August, 1869.

HOMBOURG is one of the pleasantest of the German watering-places, and the Americans, ever ready to appreciate what is excellent, have not been blind to the merits of this spot as a summer resort. Our countrymen and women are here in great numbers, and prominent among them are several of our Ambassadors to the various courts of Europe. Gov. Curtin, our minister to Russia, and Mr. Jay, minister to Austria, are still here, while Mr. Washburne, our minister to France, has just left for Wildbad, a smaller German watering-place, where the Prince and Princess of Wales have gone for rest and health. The poor young princess is far from well, and both of the royal pair must be very weary of assisting at the laying of corner-stones, the listening to dull speeches and receiving of purses for various charities, which form so large a part of their duties as representatives of her Majesty, their mamma, who very wisely shirks all of these tedious performances that she can, putting them on the younger, if not stronger, shoulders of her son and daughter-in-law. Poor Marie Antoinette, in the early days of her life at the Court of France, frankly confessed herself to be terribly bored by the routine of duties that court etiquette imposed upon her, and I dare say the Princess of Wales would be quite ready to echo the sentiment; in fact, it is said, that she declared she actually dreaded to open the paper which was presented to her in the morning—let us hope *after* breakfast—in which her tasks for the day were appointed her.

But to return to Hombourg. The place is situated in a valley nearly encircled by hills, and is like all such summer resorts, principally composed of hotels and lodging-houses. Its prominent attraction is its springs, which are five in number, a provision by Nature of healing waters for almost any disease that flesh is heir to.

The springs or Brunnen, as they are called here, which has the greatest reputation is the Elizabeth Brunnen. Its waters are somewhat of the character of the Congress Spring at Saratoga, but are more palatable and powerful. To drink of this fountain of youth and health, pilgrims of all nations resort. Germans, French, English, Americans, Poles, Russians, and even *Turks*, jostle each other as they quaff their morning draught, or saunter about in the shady paths of the beautiful park in which the springs are situated. Russian nobles, exiled French princes of the house of Orleans, German counts, American merchant princes, Italian magnates, blacklegs and sharpers of every nationality, women of fashion and women of the demi monde, all meet in one common crowd, between the hours of six and eight in the morning at the Elizabeth Brunnen, where they drink and listen to the band which plays during these early libations. The Pacha of Egypt has just left here; the King of Prussia is coming next week; and English nobility is represented here by the Duke of Cambridge and the Duke of Newcastle. This last named young nobleman has distinguished himself by ruining himself in horse-racing. He has managed, in a few years time, to embarrass his splendid patrimony, to involve himself in countless lawsuits with his creditors, and even to be reduced to the sale of the portraits of his distinguished ancestors, if report may be trusted. His noble mother, who, they say, took advantage of her husband's absence to America with the Prince of Wales, to elope with her coachman, whom she subsequently married after the Duke's death, has also honored or dishonored Hombourg by her presence. I might add a long catalogue of celebrities and notorieties who have congregated at this fashionable place of resort.

Like all German watering-places, Hombourg has its *Kursaal*—a magnificent building, 540 feet long, and containing a concert-room, theatre, ball-room, reading-room, dining-room, and resturant, in addition to its main attraction, the large rooms devoted to gambling. These elegantly decorated and furnished apartments are of course the principal attraction of the building; the other branches of the vast establishment are mere auxiliaries to the gambling saloons, as the building is erected solely for play. *Trente et quarante*, or *rouge et noir*, and *roulette*, are the games on which the crowds of visitors risk their money, sometimes winning, but oftener times losing their stakes. More than one hundred men are employed by the Bank, as the gambling stock company is called. The *Kursaal* was built by this same company who pay to government a large sum for the privilege of playing here, and who also keep the park grounds in order and furnish fine music to play every afternoon during the season, and with all this expense they pay large dividends to their share-holders. But, notwithstanding all this, crowds of people, men and women both, press around the green covered tables in rows, sometimes three deep, eager to toss on their gold and silver, and to try their luck. The chink of money as the croupiers pull in, with little rakes made for the purpose, the coin the bank has won, or pay what is lost, and the monotonous words, "Gentlemen, make your bets," and the final decision "I pay black!" or "the red has won!" are the only interruptions to the general silence, for the eager players speak only in subdued tones, if at all, to each other. And all day long, from 11 o'clock in the morning till 11 o'clock at night, this goes on without change. The Pacha of Egypt, when here, never bet less than six hundred dollars at one throw, that being the highest bet allowed at one time. Many poor fellows ruin themselves here, and not long since one young man blew his brains out in the room where he had lost his all! One young American, this very season, after losing all he had, slept one night in the open air, spent a day without food, and then, forced by his necessities, applied to one of the Ambassadors here, to loan him money enough to get home. This is by no means a solitary case. It is said that the Prussian government regards this public gambling, and rightly so, as very demoralizing and has decided to put an end to it in two years, but whether this is true or not remains yet to be seen.

It is a remarkable fact that of the regular players, who sit round the tables from morning till night, nine-tenths, at least, are old persons. Baldheaded old men and wrinkled, toothless old women are in large majority. Whether this may be owing to the fact that avarice is the vice of old age, or whether, having outlived all other pleasures, this last excitement is the more eagerly sought by them from the knowledge that it is the only one left them, who shall decide? But it is a painful sight to see these withered, shaking hands clutching at the money, and these gray heads clustered around such a table.

Every afternoon and evening for two hours, a capital band discourses sweet music in the small park in front of the Kursaal. Hundreds of chairs are scattered about under the trees, and crowds, composed of music lovers, as well as of many who wish to meet their friends merely, nurses and children, and every one who has a leisure hour or two to while away, are to be seen grouped about under the pleasant shade. These open air concerts are certainly a delightful feature, and might be adopted in our fashionable watering-places with excellent success.

Traces of Roman occupation are yet to be seen here, as they are found lingering all over Germany. In the castle, which for many years has been the residence of the Grand Dukes, or Landgraves of Hesse Hombourg, is a high tower, whose lofty summit makes the modern buildings very picturesque. It stands in the centre of the Palace Court-yard, a massive pile of masonry 180 feet high, and its walls 10 feet thick. The Romans build lasting monuments in their fortresses and military roads.

A wonderful people they were and are, even now, though they have long since passed from earth. Their religion, their laws, their architecture, their authors, their history, and even their language, seem to have gained a spark of immortality from the genius of the fiery race, and to be superior to the fate of oblivion that falls to the lot of so many other ancient nations.

One of their old military camps, at no great distance from Hombourg, is a pleasant place to visit, if one spends much time here, and the range of hills encircling the town still bears the name they gave it—Taunus.

The castle was the favorite palace of the Princess Elizabeth, a daughter of George III. of England, and her memory is fresh in the hearts of her German subjects. She was a good woman, and did much to make Hombourg the popular resort it is. In her honor the principle spring is called the Elizabeth Brunnen. The castle is now freshly put in order to receive the King of Prussia, into whose hands the Duchy fell in 1866. He is to come for a few days to look over his new possessions. It is said that a ghostly white lady nightly wanders round the ancient palace. If she should disturb the slumbers of the Prussian monarch, some of his newly made subjects would not be very much afflicted. The little Duchies which Prussia has swallowed up, are not altogether gratified by this summary proceeding of their powerful neighbor.

From this part of Germany went the Hessians, hired by George IV., to aid him in putting down our American revolution. The money paid for the services of that detested band of mercenaries had been accumulating under the thrifty care of the Dukes of Hesse Darmstadt, and fell with the Duchy into Prussia's grasp. The old Landgraves, who aid it by, would make a wry face no doubt, could they see into whose hands their savings had fallen. But perhaps they are not the only men who are spared a heartache by a merciful ignorance of their heirs.

To take "the cure," as the regular course of water drinking is called, requires three weeks, and during that period no fresh fruits or salads should be eaten. The fruits are so far inferior to ours in America, that the sacrifice is less than might at first be supposed. Rarely does a course of this kind fail to improve the health of any one who suffers from liver troubles or from a general shaking of the nervous system. No wonder the place is thronged by invalids, while it is so quiet, pleasant and cool a summer home that those who once visit it are tempted to come again, even, if they are obliged, like our countrymen, to cross three thousand miles of ocean to reach it.

One thing which attracts the notice of an American and surprises him no little, is that not merely the women, but the dogs and cows here are put to hard labor. To see women working in the fields is not a pleasant sight in our eyes, but no doubt it is necessary since the men are so generally obliged to serve in the army. These peasant women have strong bodies, but an almost utter absence of intelligence in their faces. They seem but one remove, and that not a great one, from the brute creation. As to the poor cows, they would envy the fate of their race in America. Here they draw loads all the day long, and in fact, are used as oxen are with us, to do steady and hard work of all sorts. The dogs are harnessed to milk carts principally, and at every few steps one meets them with their conductor, a woman, delivering milk, and only occasionally by a vigorous howl protesting against the drudgery imposed upon them.

The Germans are proverbially a thrifty people, and I think they are the only one which pushes economy of labor so far as to tolerate no idlers even in the animal kingdom.

I must not omit to mention, before closing, one of the objects of pride of the residents of Hombourg—its Alley of Poplars. This is a straight street of two miles in length extending from the town to the Taunus Mountains, and it is lined on each side of the way with the tall, stiff Lombardy Poplar trees. These were planted in 1769, and the avenue is really quite a striking and beautiful one, although much of its ancient glory has departed, for the trees begin to show signs of the decay of old age. As we drove through the street the condition of the Poplars reminded us of Henry Ward Beecher's comments upon that tree. "It is," said he, "the only old bachelor in the forest, and everybody knows that it grows rusty at the top, and ragged all the way down sooner than any other sort of tree."

There is already talk of cutting down these ancient, but still stately veterans, for they are getting shabby, and besides, in high winds are becoming dangerously liable to fall. Other trees are to be planted in their stead, but it will be a long time before the avenue, if stripped of its Poplar sentinels, will regain its present quaint beauty.

L. C. Bullard.

LETTER FROM MRS. BULLARD,

read at the Woman's Bureau Suffrage meeting, Wednesday, 29th inst.

Geneva, Sept. 2, 1869.

Mrs. President, and Ladies of The National Woman's Suffrage Association:

Since I last wrote you I have been so much occupied, first by illness of my mother, and since her recovery by constant travel, that I have had little or no opportunity for letter-writing. But I have regretted this the less that I supposed your meetings would be discontinued during the summer. It seems, however, that this has not been the case. On looking over a package of New York papers, which reached me last evening, I found accounts of your weekly gatherings at the Woman's Bureau. As I read them, I felt strongly impelled to report myself to you, although it is a piece of selfishness on my part, for I have really nothing of interest bearing on the Woman question to give you. But as Miss Anthony says, the meetings are partly social in character, let me join you in the spirit of good fellowship and full sympathy with you as with all who are trying to enlarge and ennoble the mind and character of woman.

And I believe that in all reforms, those who feel the need of them, must effect them—"Who would be free, themselves must strike the blow."

A great part of the pioneer work has been done, in this cause of Woman's Rights, by such women as Mrs. Stanton, Miss Anthony, Lucy Stone, Anna Dickinson, and others, whose names will readily occur to you. But prejudice is hydra-headed, and as in the old fable, so now, as fast as one head is destroyed a new one starts out to confront you, and there is still enough left for earnest hearts and resolute hands to do.

The fact that anything is novel is enough to alarm a certain class of minds. There were a plenty of people to predict that the first steamship would never get across the Atlantic, and the same sort of persons cried out against Stephenson's project of a railway carriage, which should go "ten miles an hour," as dangerous, and a thing which ought to be put down. The same croakers declared that no message ever did or could cross the first or any other Atlantic cable. Such, too, objected to putting the Bible into the hands of the common people as demoralizing, and the same class have a horror of putting political power, in the shape of a ballot, into the hands of the masses. But all these things have been done and the results prove that there is nothing to fear from these innovations on former times and customs.

Success is a very convincing argument. And the same class who now shrink in horror from Woman Suffrage, will find that their fears of woman's ceasing to be woman, or man's ceasing to be man, because justice is done and the sex have a hand in making the laws which bind them in person and property, will be groundless.

But I will not trespass on your time and patience longer. I hope soon to see some of the women who are active in this movement on this side the water, and will then write you again.

With kindest regards, yours etc.,

Luara C. Bullard,
Corresponding Secretary, N. W. S. A.

Patriotic Readings at Cooper Institute.—On Tuesday evening, October 5th, Mrs. Jane S. Griffin will make her *debut* as a reader at Cooper Institute, assisted by her instructer, Prof. Walter C. Lyman. Mrs. Griffin is a noble specimen of an Irish woman, refined, educated, high-spirited, and possesses an unusually fine *personel* for the rostrum. Personal attractions having much to do in winning the favor of the public, and when combined with real ability, as in this instance, the public may expect a good treat. Prof. Lyman is considered a superior teacher and a remarkably fine reader. We wish Mrs. Griffin all the success she has so earnestly been working for, and most certainly deserves.

The Revolution.

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MAN'S CHIVALRY TO WOMAN.

The principle of Equal Rights, the key-note of American civilization, is the pivot on which this whole question turns. Here our argument is grounded on a rock. The Declaration of Independence declares that "all men are created equal;" equal, not in capacities, but in rights. The Constitution of Massachusetts, following the Declaration, says: "All men are born free and equal." It must be conceded by all that the word "men" here includes both sexes. These words of Jefferson but echo the voice of progressive humanity. Though repeated thousands of times since they were penned, still they "ring with the sweetness of a psalm." This equality of rights being once recognized, we have only to inquire what rights man has to a voice in government, in order to discover woman's rights to the same. Life, liberty, and the pursuit of happiness have been set forth as the inalienable rights of man. Now, whatever may be said as to the possibility of inalienable rights in society, no one will deny that these rights belong equally to both sexes. If woman has the same right to life, liberty, and property, that man has, then she has a right to an equal protection, and this is precisely what is meant by the right of Suffrage. In consequence of the imperfect state of human society, governments are instituted to secure these rights. Woman, having the same rights as man, needs the same security. Government is therefore as necessary for the one as the other. But government derives its powers from the consent of the governed. Is this declaration true? To deny it is to deny the fundamental principle of constitutional government. If true, then is our question fairly and forever settled; and it requires no argument to show that it is true, for it is self-evident that government exists by the consent of those with whom it originates. It originated in the necessities of both man and woman; it must therefore exist by the consent of both man and woman. Thus is the right of woman to the ballot established in the very virgin and first principles of our government. What shall we say, then, of that unrighteous usurpation which shuts the door of even the hope of political power against one-half the population of the country? Nor is this all. The wrong is not only negative, but also positive. The simple exclusion is but the mildest phase of the injustice. The sin is more than doubled, when with this exclusion taxation is coupled. Thousands of women pay taxes to support a government that debars them from all representation. In Boston alone they are taxed on little less than $50,000,000 of real and personal property; yet they cannot say how this money shall be appropriated. Thus does representative government violate the principles of its own existence.

Suffrage for women is often objected to on the ground of expediency. As if what is right is not always expedient. We are told that our basis of representation is already too extended, and that to give the elective franchise to woman would only aggravate the evil. If this be true—we are inclined to think it is—then let reasonable qualifications be required for admission to the ballot; but let all parties be subject to the same restrictions. Let no advantage be given to sex or color. Let nothing be made a disqualification for the exercise of the right of Suffrage, which will not apply to one party with as much force as to another.

But women do not ask to be enfranchised. True, as a class, they do not, but the question of right and duty is not changed in the least by this fact. Many have already asked, both in this country and in England, but their petitions have been unheeded. Shall we wait, then, till all have asked? There may have been slaves that did not ask for freedom, but was that an argument against emancipation? Because the majority of women do not wish to vote, shall even one woman whose property is taxed be deprived of equal representation? Because one man does not wish to go to the polls, shall his neighbor, therefore, be denied the right to go?

But we are told that the result of the whole ballot would remain the same, and so nothing be gained. This objection, if true, does not in any sense whatever affect the question under consideration. Suppose that two men vote opposite tickets, shall they be disfranchised because their votes neutralize each other? If so, then may one party cancel another of equal number, and so all be disfranchised together. This objection places no value on a vote only as it subserves party interests, and ignores the duty and obligation of all to defend what they believe to be right?

If women vote, they must also do military duty; the ballot and bullet are inseparable. This is but a repetition of the old idea, that one class may rule another by virtue of its power so to do. The idea is neither true in theory nor in practice. If ability to serve in the field is the test by which the right of Suffrage is determined, then let it be applied to man as well as woman. Two-thirds, or more, of men are unfit for military service, on account of age or physical disability, shall they, therefore, be disfranchised? If carrying the musket is the only service that can be rendered in time of war, then, unquestionably, women must be exempts. But national safety does not depend on the bullet alone. The duties of the hospital and home are as essential as field service. Men are required only to do that work in public defence for which they are best fitted; let equally rational requisitions be made on women, and they will acquit themselves, as they always have done, in a manner that *should* put to blush many of the aristocratic sex.

But women may relieve themselves of all political responsibility, by intrusting their interests to their husbands, fathers, brothers, or sons. This statement involves a moral impossibility; for it assumes that a right or duty of one may be performed by another, which is simply impossible. It is the old appeal for class power. The same argument has been urged against the operatives in England, and against the negroes in our own country. Is it certain that men would always faithfully represent the interests of women? Let this question be answered in the light of experience. Says Buckle, in his History of Civilization in England, "There is not an instance on record of any class possessing power without abusing it." This truth is demonstrated in the legislation, both past and present, of man for woman. It is demonstrated in the present law of England, which gives all the earnings of a married woman to her husband; and in that of France, which forbids a woman to receive any gift without her husband's permission. It is demonstrated in the old common law of England, which recognized woman as a mere cipher; and, again, in the old law of Blackstone, which gave a man "the right, for a due cause, to chastise his wife with a stick as thick as the thumb, and with the halter around her neck, to sell her in the cattle market as if she were a mare."

So long as the present inequitable constitution of the marriage relation remains as the work of man, what guaranty has woman that her interests will be provided for?

It has been said that "the scheme of the ballot for woman would give the country up to Romanism." If true, this objection is very grave and startling. An examination of facts, however, will show that it is only one of those "blear illusions" by which spectral-sighted conservatism is so often cheated. The Catholic population is about one-eighth of the entire population of the country. The relative strength of Catholicism to Protestantism in the United States, then, is expressed by the ratio of 1 to 8. Now, granting that our vote would be doubled by giving woman the ballot, who would be the gainer? The Catholic vote is now represented by 1, and the Protestant by 7. Double these numbers and the former would be expressed by 2, and the latter by 14. In other words, Protestantism would gain 7 as often as Catholicism gained 1. Thus do objections to truth and right often prove the strongest arguments in their favor.

A certain clergyman, somewhat notorious as the avowed champion of the conservative side of this question, professes to think that by the use of the ballot "woman would unsex herself and become a monster;" that the laws of nature would be reversed; and, more wonderful still, that 30,000 men would be driven from the stores and counting-rooms of Boston and New York and compelled to find homes in the West, thus taking away 30,000 chances of marriage from the females of these two cities. These objections, particularly the last, have, at least, the merit of originality. Of course, it never occurred to the reverend gentleman that wives are as indispensable in the West as here in New England. It is to be hoped that the ladies of our eastern cities will not take alarm at this novel prediction, and so attempt to anticipate the movement of the other sex by a general stampede to the west on their own part.

But it is unwomanly to vote and hold office. From 1797 to 1807 women were allowed to vote in the State of New Jersey, but history has not recorded a single instance of that wonderful metamorphosis by which woman is supposed to "unsex" herself and become a "monster." Did Elizabeth, Maria Theresa, Catherine, Isabella, and other noted empresses and queens unsex themselves by participation in politics? Is Queen Victoria a monster because she deliberates in council with her ministers? "Womanhood Suffrage," says the author of Women *vs.* Ballot, "would open the gates of corruption and pollution." Is it not mere assumption to say that the exercise of political rights will reflect an unfriendly influence on the morals of woman? Does reason or history teach that im-

morality is a necessary concomitant of political responsibilities?

Reason says that the elective franchise is a most efficient educator in all that pertains to the interests of the country, and consequently a promoter rather than a destroyer of morality and virtue. The voice of history is accordant with that of reason. The women of ancient Sparta were celebrated above all other females in Greece for purity, bravery, and devotion to country. And all this, because the Spartan polity recognized woman as a citizen, and imposed on her those responsibilities which tended to develop her love of country and to animate her with an earnest and lofty spirit of patriotism. Certainly, this experiment does not prove that political responsibilities open the gates of corruption and pollution.

It is alleged that the sentiment of romance would be destroyed. Do not women mingle with the very same men at political meetings that they would meet at the polls? Has the sentiment of romance deteriorated in those states in which the question of Woman's Rights has been most agitated? Is there less respect for woman now than there was in the days of the cloister and nunnery? Is woman treated with more respect and politeness where there is the least social intercourse between the sexes? How much respect has the Hindoo for his wife whom he has married on little or no acquaintance, and who is never allowed to walk at his side, or eat at his table? What is the condition of woman in China and in Mohammedan countries, where, as is well known, social intercourse is restricted to the narrowest limits?

But women must not come in contact with such disorder, profanity, and vulgarity as is generally witnessed at the polls. Very true, they should not, nor should men. But the fact that under the tutelage of man the polls have become the scenes of such behavior that respectable people fear to visit them, is a cogent argument, not against enfranchising woman, but for disfranchising man. The ballot and disorder have so long been associated together, that it is no wonder that they seem somehow inseparably connected. But it requires no great penetration to see that order at the polls is by no means an impossibility. All men concede that it ought to be maintained; why, then, is it not enforced? For no assignable reason but a culpable want of interest in the matter. Now the presence of woman is the only thing that can awaken the interest of men to such a degree that order will follow as an inevitable result. Let but the husband and wife appear at the polls together, and a speedy and radical change for the better would be the result. Each man would be a sort of potential policeman, ready at any moment to enforce order. Such would be the respect inspired by the united power of respectable men and women, that no man could be found so lost in brutish depravity that he would dare to treat a woman with impoliteness. If such a man there should be, then he, not his wife, should be driven from the polls.

We have now passed in review the principal objections to giving woman the ballot; and we find that the majority of them, if not all, prove the necessity of the reform. They spring mainly from the conservative instincts of humanity, and are objections to those only who seek to know what is expedient before knowing what is right. Conservatism is always shocked at the idea of reform, and shrinks from it as an unholy thing. Instead of maintaining the right, with all its consequences, it is forever tormenting itself with the problem of expediency. Female Suffrage is right, and therefore expedient. It is one of the essential links in the great chain of progressive civilization. It may meet with opposition, as indeed every reform does, but all this opposition is but the alarm of the great clock of human progress, which is soon to strike the hour, when all enlightened nations shall recognize not only manhood suffrage, but also Woman Suffrage.

SOMETHING BETTER THAN THE BALLOT.

Catharine Beecher sends us a short essay with the above caption which appeared in *Appleton's Journal* for September.

She sees clearly that there is something wrong in woman's position, which she thinks thorough education could remedy, and to that end she proposes to found schools where girls can be trained in the practical duties of life.

Miss Beecher has been laboring for this object more than twenty years—and has founded three or four institutions, and enlisted the sympathies of many earnest women, but it is evident, notwithstanding, that some more radical work is needed for she tells us—1st. That women are crowded into a few employments, and have but little skill in the few where they labor. 2d. That rich women are constantly making large bequests for the education of *boys*, and entirely ignoring their own sex. Which facts show the want of self-respect and fixed purpose among all womankind. Now, the first thing to make women true to one another and themselves is to cultivate a pride of sex; and to give fixedness of purpose they must have the right to exercise their *own free will*. This can never be done so long as they regard themselves divinely ordained subjects, inferiors, dependents, or are so regarded by man.

It is putting the cart before the horse to propose any improvement in woman's condition until you first dignify her as an independent creative will power, with an absolute right to the whole universe of thought and action. The best expression we know of this individual sacredness is political equality, or the right of self-government, which makes education, in the eyes of the ruling powers, as well as the new-made citizen, an imperative necessity.

But Miss Beecher has used what influence she possesses against the political equality of woman, and depreciates those who propose this fundamental right in all just governments, not seeing that as the greater includes the less, so enfranchisement includes education. Had Miss Beecher been a legislator, and all her sex voters, would she have advocated so moderate and partial a measure twenty years without some practical result? But being neither a politician or a reformer, Miss Beecher makes but little headway in her undertaking. She might as well have proposed some grand scheme of education for the slaves on the southern plantations, without disturbing the civil, political and biblical institution of slavery, as to propose any great improvement, in woman's social condition until her political status is equal to that of the man by her side. Miss Beecher is a grand, noble woman, but she does not see that the ballot in the hand of the citizen is the key to the world of knowledge and work. But the world has been galvanized to this thought, and multitudes of women believe in its power. In crowded conventions in the old world and the new, they are demanding the right of Suffrage for themselves, and before Miss Beecher gets the first stone of one of her pet institutions laid, no doubt the universities of Berlin, Oxford, Harvard and Yale will throw open their venerable doors to all the daughters of Eve.

This has been our demand twenty years, and our wisest men are using their influence in this direction to-day. Horace Greeley is pledged to do all in his power to open Cornell University to the girls of this state, and Harvard has already offered some crumbs from its bounteous table to the famishing girls of Massachusetts. These are some of the results of the principles the advocates of Woman's Suffrage have been pressing on the consideration of the people.

Though our demands are not yet answered to the letter, the spirit is moving in all directions, and the many are beginning to reap the advantages that flow from the self-assertion of the few who, in claiming equality, have dignified and exalted woman herself in the eyes of the people. While we know that Miss Beecher is working to the same ultimate end we are—the elevation of woman—we are compelled to say that we hope she will never succeed in founding any institution for girls alone. The present system of isolating the sexes in their education or labor is all wrong, artificial and immoral, and in its results, blighting and perverting to the whole emotional and intellectual nature of both boys and girls.

The companionship of boys in their amusements stimulates girls to active out-door, exercise; and as rivals in the recitation room, to closer application, more vigorous thought, and decided expression, and in all relations to honor and heroism.

Who has not been pained to see the pettiness, the envy, the backbiting, the listlessness and inactivity of girls in their isolated schools?

Teachers and parents alike complain that they cannot induce them to run, or jump, or exercise in their gymnasiums with any spirit or pleasure, and after a time give it up, and leave the girls to settle down into a chronic stupidity, ill health, low spirits and morbid sexual desires, the result of suppressing vital forces that should have had an outlet in intellectual rivalry, active exercise, and a constant exchange of the ordinary courtesies of every-day life, with boys of their own age, at home, in school, and in all their amusements. To say nothing of the immense advantage to boys in such associations, we firmly believe that we shall never have healthy, happy, common sense girls until they are educated side by side with their brothers, and in all respects as they are, with the same freedom, hopes and ambitions.

OHIO WOMAN SUFFRAGE ASSOCIATION.

Ohio has started right. Mrs. M. V. Longley, Advisory Counsel of the National Association, called the State Convention, which organized the State Association with the following officers: President—Mrs. H. M. Tracy Cutler, M.D, Cleveland. Vice-President—Mrs. M. V. Longley, Cincinnati. Recording-Secretary—Mrs. H. M. Downey, Xenia. Corresponding-Secretary—Mrs. Miriam M. Cole, Sidney. Treasurer—Mr. L. H. Crall, Cincinnati. Warden—Mr. J. B. Quimby, Cincinnati. Business Committee—A. J. Boyer, Dayton; Elias Longley, Cincinnati; Mrs. S. Sigur, Toledo; Mrs. Morgan K. Warwick, Cleveland; Dr. W. T. Organ, Urbana; Mrs. E. D. Stewart, Springfield, and Miss Rebecca S. Rice, Yellow Springs.

Their constitution provides for a Vice-President from each of the nineteen Congressional

Districts, to be appointed by the District Associations as soon as organized. The first work of the State Association should be to call Conventions in every Congressional District, and organize District Associations. Then each District Association should call County Conventions, and organize County Societies. Then County societies should call Town Meetings, and organize for thorough town work. Ward and school district should be canvassed with lectures, tracts, newspapers and petitions to Congress for the 16th Amendment securing Woman Suffrage. And when all the names of each ward and school districts are enrolled on the petitions, they should be sent to the President of their Town Association, who should paste them together into one roll, and forward them to the President of their County Association, who should put together all the town petitions, and forward to the President of the State Association who, again, should put together all the county petitions and have the roll ready to take to the semi-annual meeting of the National W. S. Association, to be held at Washington the 15th and 16th of December next, on which occasion the *thirty-six* rolls are to be presented to our law-makers, and our ablest arguments and appeals made to them to urge the submission of the proposition for the immediate enfranchisement of women.

S. B. A.

Ohio.—Mrs. J. M. Ashley, President of the Toledo Woman Suffrage Association, left that city the 20th inst, with her children, to join her husband in Montana. Mrs. Israel Hall of Toledo gave a reception in honor of their President, which was largely attended. Mrs. Ashley takes with her the best wishes of her Ohio friends. The Toledo Woman Suffrage Association will hardly be able to find a woman to fill her place. But we shall soon hear of her good work for women in Montana, and from her husband—the Governor—too: for Mr. Ashley is an earnest believer in Woman Suffrage, and will heartily aid every movement for its success.

Missouri.—The St. Louis Convention, the 6th and 7th inst., promises to be a grand occasion. We hope *practical plans* will be fixed upon to thoroughly organize the state for work. Missouri may lead the states if this convention will but systematize a plan to organize and canvass every county and town.

New York State Association.—A note from the Secretary, Mrs. M. E. Joslyn Gage, Fayetteville, Onondago Co., N. Y., says she is engaged in holding county conventions, and organizing county associations. Let the friends in each county correspond with Mrs. Gage, call conventions and organize—set about practical work in earnest—circulate the petitions, etc. There is no time to lose. New York should send up the mammoth roll.

Madame Demorest's Return from Abroad.—The return of Madame Demorest from her visit to Europe, was made the occasion of a spontaneous and hearty welcome, from the ladies of her establishment.

Madame Demorest was deeply affected by the many evidences of affection, and assured the young women, who assembled to greet her, that the remembrance of their devotion would stimulate her to still greater care for their interests, and effort for the cause of woman generally.

WOMAN'S SUFFRAGE MEETING.

The meeting under the auspices of the Executive Committee of the National Woman Suffrage Association was held Wednesday afternoon, Sept. 22d, at the Woman's Bureau, in Twenty-third street, Mrs. Elizabeth Cady Stanton in the chair.

Mrs. Bronson read a very able address, showing the many imperfections of our present system of government, such as the caucus, the primary meetings, the corruptions of our elections, and the very limited representation of the people. Though we number 40,000,000 people, she asserted that our election returns show that not five million vote, and that a few thousand mercenary politicians control these votes. Her criticisms on the way in which our government is administered were wise and well presented.

The logical conclusions from her whole argument showed the need of the larger and fuller representation of all men and women, though, from several of her propositions in closing, one might infer that she considered our governmental experiment a failure, that the Labor movements were futile, and that woman's voice in politics would only make matters worse.

Mrs. Stanton, in controverting some of Mrs. Bronson's positions, pointed out that strikes are advantageous to men because they have political influence—obtained from their votes—to back them up. As an instance of the attention which voters received, she instanced the negroes, for whom there were now founded free schools, a thing never thought of before. Even in the *Tribune*, she had seen, side by side with a report of the proceedings of the Woman's Suffrage meeting, another report of a negro convention; the latter most respectfully referred to, while the former was treated with ridicule. It was strange how respectful men became to those exercising political influence. She maintained that the presence of women in politics would dignify and elevate them. As soon as women commenced to write, the Fieldings, the Swifts, and the Smolletts disappeared from the field of literature. As soon as Mrs. Elizabeth Fry went down into the cells of Newgate she cast a refining influence all round her. The influence of woman elevated man. It was indubitable that when women were present the conversation of men was of a higher and purer character. It must be admitted, also, that the conversation of women is not so superior when they are by themselves as when in company with men. It was not because women were so much better than men, but because the influence of the sexes on each other is always elevating and purifying. But she did not propose, without thought and preparation, to answer Mrs. Bronson's able essay, but with the consent of the Association she would do so at some other time.

Mrs. Blake contended that the influence of women on those nations in which they were rulers, was for the better. She pointed, as examples, to Elizabeth of England, Catherine of Russia, and Victoria.

Mrs. Wilbour was in hopes that some gentleman might be called on to defend the government. She was ashamed that she should feel so patriotic to a country which treated her so badly. What she claimed was *equal* rights with men—the *best with them*. If butter was the best they had, she wanted butter, and was willing to defer her claim for honey till honey could be had.

Dr. Hoeber said a few words in response to Mrs. Bronson, and offered, if Mrs. Stanton did not cover the whole ground in her answer, to eliminate his ideas further at some future time.

After some further discussion on Mrs. Bronson's essay, it was urged by several ladies that the Suffrage Association should resolve itself into a charitable society, to look after suffering women.

Miss Anthony clearly pointed out the difference between the work of those who devote themselves to individual suffering and those who labor for the establishment of principles that would better the condition of the masses. She stated in an able manner the true philosophy of reform to be the removal of the *cause* of the wrongs complained of—not merely helping individual victims. In olden times she was charged with preaching and not practicing Anti-Slavery, because she did not devote all her efforts to aid fugitive slaves, precisely as she was now charged with preaching and not practicing in behalf of Working Women, because she could not aid every one of the thousands who appealed to her. To help one or one thousand women to better work, and better pay, is good and philanthropic work, but does nothing to uproot and destroy the wrong principle upon which government and society is based. Every woman is now born to the condition of dependence, and dependence, sugar-coat it as we will, is nothing but slavery. Her every energy and every dollar should ever be devoted to the radical work of changing the condition of women—giving them, everywhere, *equal* power in making and controlling their own and others' surroundings—giving them an equal chance in the world's great scramble for the prizes of life. As the true reform work for the slaves was the *abolition of the right of property in man*, so now is it the *abolition of the legal and social right of custody and control of women*. Ordinary benevolence will ever minister to individual suffering—even the Hard-shell Democratic *Fugitive Slave Law* man in the olden time would hide the fleeing bondman from the chase of his master, and give him ten dollars to pass him on to Canada. So everybody now who has common sympathy will aid unfortunate women. But the Working Women's Association, of which she was President, was formed to bring to public notice the facts of women's wrongs from garrets and cellars, and thereby compel the people to see, and hear, and feel, and come to the help of the few who are trying to uproot and forever destroy the false principle that *women are the subjects of men*. This Woman's Suffrage movement goes to the root of the evil—demands the ballot—the right, the power in woman's hands to help herself.

After a little rambling talk the meeting adjourned.

FIFTEENTH AMENDMENT.

New York, September 25, 1869.

Dear Revolution: You give me more credit than I deserve, in your account of the little discussion we had in Chicago, apropos of the "resolution of rejoicing" there introduced. I opposed its adoption, 1st, Because it had no legitimate place upon our platform. Our "call" was to the friends of Woman Suffrage, to come together to devise ways and means to obtain what we are determined to have—the ballot; our right to it being no longer debateable. And 2d, Because, though myself in favor of the 15th amendment (for the reason that having forced negro suffrage upon the South, where were many valid objections to it, I think it the height of meanness to refuse to accept it in the North

where there is *no* valid objection to it), I thought it unfair, having gotten a pledge from Miss Anthony to say nothing against the 15th Amendment, to take advantage of such promise to introduce a resolution in favor of it. So, very naturally, a little indignation mingled with my regret at the ill-advisedness of the whole proceeding.

This is the second time we in Chicago, by straying off upon side issues, have failed to obtain the object some of us fancied we were striving for—*an organized plan for work* Perhaps I ought not to regret it, since Cincinnati so wisely profited by our mistakes, as I have no doubt St Louis will.

For the future, I trust we shall all consent to tie securely our several hobby-horses till we have gotten, not the right to the ballot, but the ballot itself, then we will ride forth to the championship of our pet schemes and will indulge in any amount of quarreling with each other, but, for mercy sake, now let us hear nothing on our platforms but Woman Suffrage, first, last, and all the time. Yours truly,

KATE N. DOGGETT.

REV. SAMUEL J. MAY.

READING, Mass., Sept. 18, 1869.

DEAR REVOLUTION: I do not remember to have seen any notice of Rev. Samuel J. May's excellent book—"Some Recollections of the Anti-Slavery Conflict"—in THE REVOLUTION, and am therefore moved to ask you to print the following extract, which is to me of great interest. He says:

"Undismayed by the censure and warning of so exalted a body as the General Association, we Abolitionists continued to labor as we had done, pursuing the same measures, using the same instrumentalities, employing, as our agents and lecturers, women no less than men whom we found able as well as willing to do good service. And to several, besides those I have already named, the bondmen and their advocates were immeasurably indebted.

"Abby Kelley (now Mrs. Foster) performed for years an incredible amount of labor. Her manner of speaking, in her best days, was singularly effective. Her knowledge of the subject was complete, her facts pertinent, her arguments forcible, her criticisms keen, her condemnation terrible. Few of our agents, of either sex, did more work while her strength lasted or did it better.

"Susan B. Anthony was one of the living spirits of our financial department, indomitable in her purposes, ingenious in her plans, untiring in her exertions, she not only kept herself continually at work, but spurred all about her to new effort. She has often herself spoken to excellent effect, and more frequently stimulated others to their best efforts.

"Miss Sallie Holley has seldom consented to speak in our largest assemblies, or in our cities, but we have very frequently heard of her diligent labors in the rural districts, and of the good fruits she has gathered there. Her eloquence is particularly dignified and impressive.

"I should love to tell of Lucy Stone, and Antoinette L. Brown, and Mrs. E. C. Stanton, and Ernestine L. Rose, all wise women and attractive speakers, but their word and work has been given more to the advocacy of Woman's Rights. The reformation for which they have toiled so long and well, though the offspring of Abolitionism, is still *more radical*; and to the history of it volumes will hereafter be devoted.

"I can here only name Miss Anna E. Dickinson, now one of the most attractive of the popular lecturers. Although another of the women who have been brought out of their retirement by the exigency of the times, yet she came up on the platform about the period at which I intend these recollections shall cease.

"As surely as the conflict with slavery has been found to be irrepressible, so surely will it be found to be impossible to suppress the conflict for the rights of women until they shall be securely placed where the Creator intended them to stand, on an entire equality with men in their domestic, social, legal, and political relations."

I have not time to quote further in reference to the woman question, but I advise all your readers to peruse Mr. May's volume, for I feel assured that they will be encouraged as they try to do their part in this great work of reform to which the women of America and of the nineteenth century are at present called.

Yours cordially, PHEBE A. HANAFORD.

OUR good friend, Mr. May, has forgotten to send us his book, or we should most certainly have given it a notice. We know without seeing it, that it must be deeply interesting, as it covers a period of the most exciting history in our national life, and Mr. May is one of the most genial writers in the country, and has been an actor in all the scenes he so vividly describes.

NEW ORLEANS, September 21st, 1869.

MAD. E. C. STANTON: In the No. 87 of September the 21 of "THE REVOLUTION," you say: "Susan B. Anthony, the Napoleon of the Woman's Suffrage movement in this country," etc. Permit me, Madam, to tell you that your comparison is unhappy. Napoleon is a great name which made a great noise in the world, but from which posterity will have little interest. Napoleon is the reign of war or the armed peace; the reign of destruction without production; the reign of restriction of liberty, of oppression of the weak by mightiness, the reign of *feodalite financiere, mobiliere et triptiere* like it was seen lately at St. Etienne, Lyon, Paris, etc., in the strike. The reign of the sabre is incompatible with universal suffrage, because this is the reign of the strongest which cannot be sustained but by privileges, and who says *privilege* says *absurdity*. Napoleon has profaned the universal suffrage, by corruption and pressure, for the interests of his dynasty. He is but an egotist who makes the people servile, like the slave. He makes Eugenie presiding the *Conseil des ministres*, but he let his policy arrest innocent girls in the street (Mrs. Parent). He will make opposition to the *droit des femmes*, like he has destroyed the *societes co-operatives*, founded in 1848, and he continues to persecute. Go in Paris, Madam, to edit your REVOLUTION and you will see if your second numero shall be free of censure.

In the society, Madam Anthony plays a part more important than Napoleon. She is working actively for the future to establish the universal peace by the solidarity, the equality for sexes and classes, while the new Cesar is restoring the privileges of the classes by forcing the people to the obedience of his personal will. He left the people in ignorance, making them servile and obedient, and the agriculture in langerish, pressing it to make money for the army. What soldiers are doing?— "*not one of them producing the salt for his potato or the string to his shoe.*"—P. P.

Madam Anthony is the matron of our sex, the Charles Fourier of woman's right, the Louis Blanc, the Lamartine and the Arago of Woman's Suffrage. You can pretend with reason that Madam Anthony is in the movement of woman's emancipation as well as Napoleon in the corruption of universal suffrage; contrarily. He had the generosity for giving to my father a pension three years after his death.

Yours truly, HENRIETTA LOUIS.

HOW I CAME TO SUBSCRIBE FOR THE REVOLUTION.

BY A WORKING WOMAN.

ANOTHER days work done! weary and worn, where can I find more grateful rest than in the pages of THE REVOLUTION that lies before me? It rests my weary body just to look at its genial face, and gives me new strength for labor. God bless those women who send that little messenger on its errand of mercy. Never was beacon light more welcome and never the potent aim of the press uplifted in a holier cause. It shines like a golden halo in my school-room, and amid the multitudinous cares of home its brightness is not diminished. My work seems lighter than in other days, but I know it is the light of THE REVOLUTION and the dawning of the day of Redemption.

How came this "herald of glad tidings" to find its way to *my* sanctum? Ah, I remember! thanks to the La Crosse *Democrat*. I had become quite disgusted with the vulgarity of that paper and was about to banish it from my table; then I thought of the interest its enterprising editor takes in the cause of the working *men;* of his beautiful Saturday Night sketches, and of the good extracts he is continually making from THE REVOLUTION, and I concluded to forbear *yet a little while* with his vulgarities. To be sure I might follow the advice he gave a Southern woman and not read those obscene articles, but being only a working *woman*, I really am not able to pay for so much unreadable material.

But I feel greatly indebted to Mr. Pomroy for his advertisements of THE REVOLUTION, by which I was led to subscribe for the same. He is a good advertiser, too; his comments are far more effectual than the ordinary use of capitals, italics, exclamations, etc. As his *Democrat* has the largest circulation of any political paper, Miss Anthony should consider herself fortunate in securing advertisements within its columns. She certainly can afford to pay his high rates of advertising from the increased circulation it is giving THE REVOLUTION.

Oh, Brick, I shall never cease to think of you with gratitude, even when your disgusting paper is forever banished from my household, and THE REVOLUTION with its high-toned morality is fully established in its stead.

BE SHORT.—When the bushel-basket of communications is spread before us each week, we hunt round for the shortest we can find; if it is sensible or spicy we print, and and put all the long articles aside, until, through prayer, patience and perseverance, we can gain courage to attack them. Have mercy on the eyes and heads of editors, and do not make them from day to day search for a grain of wheat in a bushel of chaff. Be sure you have a thought, then give us one each week in the shortest possible space.

A NEW WOMAN REPORTER.

MISS MIDY MORGAN.

The Revolution has frequently chronicled the fact ot women having recently invaded the reportorial domain of the press. Miss Midy Morgan, of the New York *Times*, has entered a field of that domain, more especially pertaining to men than any other—that of the cattle market and agriculture. Three times a week she visits the pens of newly arrived pigs, sheep and beeves in the suburbs, and discourses learnedly on their condition and current value. When a sale of horses takes place, she is on the spot, with a critical eye, and her lucubrations upon crops are quite as luminious as those of her male contemporaries. Horses and other domestic animals have been a passion with Miss Morgan from early childhood. As Rosa Bonheur reproduces them to the life, on canvas, so does she stamp their attributes with her pen.

Her father was an Irish country gentlemen, and an enthusiastic fox-hunter. His daughter shared, with passion, his predilection, and quailed at no obstacle that her horse was willing to leap. No hedge, ditch or gate, that her fellow-hunters cleared, was refused by her; and notwithstanding several falls, and three dislocations of bones, her ardor remained unchecked. At her father's death she wound up his estate, and sojourned in Italy after a course of European travel. She became intimate, in Rome, with Charlotte Cushman, and frequently rode that lady's horses upon the Corso. Her dashing equestrianism attracted the attention of Prince Poniatowski, a literary and musical amateur, who obtained an introduction to her. Struck by her criticisms on horses and her keen appreciation of their points, he mentioned her name to King Victor Emmanuel, who desired her acquaintance. She was therefore introduced by the British Ambassador. The King displayed his regard by commissioning her to buy his horses for a long period. She subsequently desired to come to the United States, and Mr. Marsh, the American minister, gave her a letter to Mr. Bigelow, chief editor of the *Times*. That gentleman showed his freedom from any foolish conventional prejudice, by appointing her upon his staff.

Miss Morgan is tall, and neither unproportionably thin or stout. She has, perhaps, turned the age of thirty. Her complexion suggests vivid health, and her accent, like that of many educated Irish, whose youth has been passed away from cities, suggests the land of her birth. It is needless to say that she is, in a general way, a superior woman, speaking several languages, and having a mind well cultivated. The press welcomes Miss Morgan to its ranks.

T. M. N.

The New York Medical College for Women will begin their Sixth Annual Term of twenty weeks, at their new college in Twelfth Street, corner of Second Avenue, the first Monday in November. For Announcements, giving full particulars, address, with stamps, the Dean, Mrs. C. S. Lozier, M. D., or the Secretary, Mrs. C. F. Wells, Box 730, N. Y.

The New England Labor Reform League will hold a convention in Worcester, Mass., Saturday afternoon and evening, October 2d, and Sunday, day and evening, October 3d. Hon. Geo. F. Hoar, Miss Jennie Collins, E. D. Linton, E. H. Heywood, F. Manning, Esq., and others are expected to speak.

Massachusetts Temperance Convention.—Wm. Lloyd Garrison said the spot where he stood (Harmony Grove) thrilled him with memories of other scenes. Here he had borne annual testimony against the enslavement of one-sixth of his fellow-countrymen held in chattel servitude, by the dissolution of whose bonds the star spangled banner now at last truly represented freedom. He enlarged on the magnitude and sublimity of the Temperance cause, claiming that the principles of total abstinence lay at the foundation of the success of the anti-slavery movement. In support of this idea he quoted the late Richard Cobden, who said, "The cause of temperance lies at the foundation of all social and political reform." We are assembled here, said the speaker, as philanthropists and patriots, as haters of injustice and promoters of the general welfare. The Temperance cause is older even than the anti-slavery reform, of which it was the pioneer. If there had been no intemperance or traffic in intoxicating drinks, there would have been no traffic in American slaves, foreign or domestic. The pioneer anti-slavery advocates constituted one great body of teetotallers, and that was the great secret of the grand ultimate success of that cause. Mr. Garrison commented on the movements of the opponents of the prohibitory law. He said it caused him great sadness to think that the grandson of the man who stood up so nobly in Congress for the right of petition, and who was so hated by the democrats, was now the candidate of that party for governor of Massachusetts. He closed by prophesying a successful issue of this great struggle.

The ladies of the Woman's Bureau gave Mrs. Kate N. Dogget, of Chicago, a reception at their parlors on Tuesday evening, the 28th inst. Mrs. Dogget sailed yesterday on the "Scotia." She goes to the Women's Industrial Convention to be held at Berlin, November, 9th, as delegate from the National Woman's Suffrage Association. Ernestine L. Rose, Laura C. Bullard, Doctor's Safford and Peckingpaugh are already in Europe, andare regularly appointed delegates from the National Association.

John Stuart Mill.—Our new subscribers must be patient a little, as Appleton & Co. inform us they can send us no more copies of "The Subjection of Women," until they can get a new supply from the binders, which will be in about ten days.

Hahneman College of Chicago, during its next term, is for the first time to be opened to women, and the Western Homœopathic College, situated at Cleveland, has enlarged its borders, and cordially solicits the patronage of women who desire a medical education.

A Duchess in the Chair.—Wednesday, says *The London Star* of Sept. 10, was the ladies' day in Gloucester, and we should think quite a red-letter day in the calendar of the Badminton Farmers' Club. Of this club the Duke of Beaufort, as we learn from the *Western Daily Press*, is chairman, but it happened on Wednesday that although he was announced to preside at the annual dinner of the Club connected with its annual agricultural and horticultural show, preside he could not, being called away on important business. Under these circumstances her Grace the Duchess undertook to supply her husband's place, and in defiance of the superstitions that prevail in some quarters about "the proper sphere for women," the noble chairwoman proposed the toasts and made the speeches precisely as the Duke might have done. Moreover, there were a number of other ladies among the 300 who sat down to the Badminton dinner, and one of them, a very young lady, Lady Blanche Somerset, replied to the "Health" of her family.

New Woman's Papers.—Madam D'Herricourt is editor of the *L'Amerique*, a new French paper published at Chicago, and Madam Wendt of the *New Era*, a German paper just started in this city. More of both next week.

ABRAHAM AND SARAH.

The Talmud has a pretty story, teaching us that those who believed in it esteemed but one object in nature of higher value than pearls. When Abraham approached Egypt, the book tells us, he locked Sarah in a chest, that none might behold her dangerous beauty. But when he was come to the place of paying custom, the officers said:

"Pay custom!"

And he said—

"I will pay the custom."

They said to him—

"Thou carriest clothes."

And he said—

"I will pay for clothes."

Then they said to him—

"Thou carriest gold."

And he answered them—

"I will pay for gold."

On this they further said:

"Surely, thou bearest the finest silks."

He replied—

"I will pay custom for the silks."

Then they said—

"Surely, it must be pearls then, thou takest with thee."

And he answered only—

"I will pay for pearls."

Seeing that they could name nothing of value for which the patriarch was not willing to pay custom, they said;

"It cannot be; but thou open the box and let us see what is within."

So they opened the box, and the whole land of Egypt was illuminated by the lustre of Sara's beauty, far exceeding even that of pearls.

ART NEWS.

MISS JESSIE CURTIS

has just finished twelve full-paged illustrations on wood, for a new edition of "Gates Ajar," which will be published by Fields, Osgood & Co. this winter. They are good examples of Miss Curtis's power of delineation. We only hope that the engraving will furnish us with a good translation of those ideas which have been so delicately drawn by the artist.

LADIES ART ASSOCIATION.

The Ladies Art Association have been fortunate enough to secure a large studio in Clinton Hall, to which a small room, amply furnished with closets for the preservation of drawing materials, etc., is attached. This studio, which will readily accommodate over twenty students with sufficient easel or working room, has a north light, which streams in through three skylights, on walls frescoed in suitable gray tints. Registers furnish adequate heat during the winter season.

Each student will be at liberty to receive orders, copy pictures, draw and paint from life models, take lessons, or pursue any branch of art study, with as few restrictions as are possible with the comfort and progress of all; as

the object at which the association aims in this endeavor, is to combine the independence of a private studio, with the aid that the interchange of ideas in a mutual pursuit cannot fail to give.

When the various members of the association return to the city, and the necessary arrangements are completed, a life class will be formed. Mrs. Greatorex, who is a member of this society, has very generously offered her assistance to those junior members, who, intending to teach, would like the benefit of her experience as to the best method of instruction in landscape painting.

As soon as possible, a record, something similar to that kept at the Woman's Bureau, will be made of those who follow art as a profession; competent and experienced teachers for schools and private pupils and those art-students who spend part of their time in painting photographs or designing for manufacturers, in order to gain the requisite time and money necessary to farther study in some higher walk.

By complying with the rules of membership, any art student may become a junior-member, and thus have the opportunity of securing studio room at lower rates than could otherwise be procured in New York city. The advantages of the studio will be increased in due proportion to the funds. As the Association meet but once a month, at the Woman's Bureau, and as some officer or responsible member will be present at the studio room, No 20 Clinton Hall, any lady can obtain further information by calling there from 10 a.m., until 3 p.m., or at the studio of the Treasurer, Miss E. C. Field, 763 Broadway, from 9 a.m. until 5 p.m.; and those who are out of town may communicate by letter to the Secretary, Miss Margareta Willets, 763 Broadway.

LILLY M. SPENCER.

The last picture by this pioneer in American art, "Truth unveiling Falsehood," has returned to New York, and is now on exhibition at the studio of the artist, 609 Broadway, corner Houston st., *free*. This picture is now being chromo-lithographed under Mrs. Spencer's special supervision. About fifty artist proofs will be taken, which Mrs. Spencer proposes to retouch herself. Those desirous of possessing a chromo of a powerful picture, painted by one of the most remarkable women of this time, will do well to embrace this opportunity. All who have not seen this picture should make it a point, like Senator Sprague, not to leave the city without seeing this mark of Art's progress made by a woman.

Financial Department.

THE REVOLUTION.

VOL. IV.—NO. 13.

STOCK GAMBLING.

From the N. Y. Tribune.

WALL-ST. was frantic yesterday. The Gamblers of the Stock Exchange held such high carnival as has rarely been known before in the memory of the oldest member of the Board. How much money was lost and won in these huge gambling transactions it is impossible to say, but that the amount was enormous may be gathered from a careful estimate that nearly or quite one-half of the capital stock of the Central Road changed hands yesterday.

THE GOLD SPECULATION.—The Secretary of the Treasury appears to turn a deaf ear to the complaints of merchants, who are groaning under the manipulations of the Gold gamblers, and persists in keeping from eighty to one hundred millions of specie idle and useless in the Treasury vaults. This is very satisfactory and encouraging—to the Gold speculators. We are quite confident that a policy which should prevent these mischievous movements in the Gold market would meet with almost universal approbation, and that the do-nothing policy, which enabled Gold operators yesterday to push up Gold to 141¼ in the face of such a supply in the Treasury, finds but few supporters outside the interested Ring. Look to this matter quickly, Mr. Secretary, or the laurels you have won will be withering before frost comes. Gold 141¼, Government securities falling—why must this continue?

From the N. Y. Sun.

The results show the power of combinations. While the bear element displayed greater strength than ever before, the bulls remained masters of the situation, and it is probable that they could have taken all that the Government could have offered, if Mr. Boutwell had been induced to sell.

The state of things which seems to disgust the *Tribune* so much and which it cannot understand, is a convining proof of the supreme qualification of the male man for the conduct of public affairs. It is easy to see that this disgrace must continue as long as stock gambling is perfectly respectable and legal, and until the people take the issuing of money from the hands of Banks and Bankers, and through the Government provide themselves with a just, uniform and abundant currency which cannot be locked up by Wall Street, but can adapt itself exactly to the demands of legitimate commerce. Perhaps the *Tribune* may discover, after the country has suffered enough, that one of the first steps to take, is the demonetising of gold. Possibly the time may come when the Republican party will have a definite, financial policy based on principle, but we have no hope from either of the old parties, both of which have been tried and found wanting. What we need is a new democracy or party of all the people having for its object to secure "life, liberty, and the pursuit of happiness," in their own way, to ALL.

F. S. C.

THE LION AND THE LAMB

ARE to lie down together, we are told, but most irreverent people of the period fancy the lion outside. The lion of Protection in the *Tribune* roars at the lamb of Free Trade in the *Post*, or the lion of Free Trade in the *Post* threatens to make mutton of H. G.'s lamb of Protection, "whichever you please, my dear; you pays your money and you takes your choice." The fact is, that neither lion is very fierce, and neither lamb in much danger, if you only look at them closely enough. When earnest, sincere people see a truth, it is certain there must be one to see. We need and must have protection for labor, and we need and must have free trade. The advocates of both are contending for a good—the only trouble is that they lie against each other, instead of telling the truth and lying down together. For the truth reconciles all, accepts all, puts all the payments in their proper place, and shows the unity in variety that is Nature's law. Why does any honest man ask for protection? Because labor does not get its fair share of what it produces. It costs no more labor to make a ton of pig iron or a yard of cloth in America than in England. If, then, the laborer could exchange the product of an hour's labor in iron or cloth for the product of an hour's labor in other things the English laborer would get the same pay that the American laborer would, and neither could afford to make iron and cloth to send three thousand miles away, but both would make them on the spot where used, and the supply would be exactly measured by the demand, and no labor wasted.

Labor would be infinitely more diversified in both countries, and the laborer correspondingly elevated. Then the laborer would be free to exchange without being spoliated, and there would be no need of tariffs or custom houses.

F. S. C.

THE MONEY MARKET

closed irregular and unsettled on Saturday owing to the panic on the culmination of the gold combination, and the lock up of funds in the Gold Exchange Bank. Call loans ranged from 7 per cent. currency to 7 per cent. gold. The discount market is almost at a stand still.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Sept. 18.	Sept. 25.	Differences.
Loans,	$266,496,024	$263,441,828	Dec. $3,054,196
Specie,	14,538,109	13,968,481	Dec. 569,628
Circulation,	33,972,759	33,996,081	Inc. 23,323
Deposits,	185,390,130	180,230,793	Dec. 5,159,337
Legal-tenders,	51,259,197	50,025,081	Dec. 1,234,116

THE GOLD MARKET

was active and advanced with enormous and unprecedented transactions. On Friday the price advanced to 162½, afterwards declining to 133 on receipt of the notice that the Treasury Department would sell on Saturday $4,000,000 of gold, and buy $4,000,000 of five-twenty bonds.

On Saturday the gold room was closed, and the Gold Exchange bank adjourned till Monday, declaring all contracts deferred the same as on Sundays. Sales were made in private at 133½ to 135.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
M'nday, Sept. 20,	136¾	137¼	136¾	137⅛
Tuesday, 21,	137⅛	137⅜	137⅛	137⅛
Wednesday, 22,	137⅛	140⅝	137⅜	140⅝
Thursday, 23,	141⅝	144¼	141	143⅜
Friday, 24,	150	162½	133	133⅜

Saturday, 25, Board adjourned till Monday.

The exports of specie during the week were $1,073,654 making the aggregate since January 1, $23,633,416.

THE FOREIGN EXCHANGE MARKET

improved at the close of the week, and prime bankers sixty days sterling bills were firm at 108, and sight bills 108½.

THE RAILWAY SHARE MARKET

was dull and unsettled, owing to the panic in the gold market.

The following are the closing quotations:

Cumberland, 30⅛ to —; W., F. & Co. Ex., 18 to 18⅜; American M. U., 33 to —; Adams, 55 to 55; U. S., 54 to 55; United States, 54 to 55; Quicksilver, 10⅛ to 14; Canton, — to 60; Pacific Mail, 72½ to 72¾; West. Union Telegraph, 37 to 37⅛; N. Y. Central, 183¾ to 183½; Erie, 34¾ to —; Erie preferred, — to 64¼; Hudson River, 166 to —; Harlem, 138 to 142; Reading 94⅛ to 94½; Toledo & Wabash — to —; Tol. & Wabash preferred,— to —; Mil. & St. Paul, 70 to —; Mil. & St. Paul preferred, — to 81; Chicago & Alton, 144 to 144½; Ohio & Miss., 28¼ to 28¾; Michigan Central, — to —; L. S. M. & So., 90¾ to 91; Illinois Central, 134 to 138; Cleve. & Pitts., 98 ⅛ to 98¾; Rock Island, 107¼ to —; N. Western, 71¾ to 71⅞; N. Western pref. 83⅛ to 83¾; Mariposa, 8 to —; Mariposa preferred, 16 to —.

UNITED STATES SECURITIES

closed steady on Saturday.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States currency sixes, 107¼ to 108; United States sixes, 1881, registered, 119⅛ to 120; United States sixes, 1881, coupon, 119⅛ to 120; United States five-twenties, registered, May and November, 120 to 120⅛; United States five-twenties, coupon, 1862, May and November, 121¾ to 122⅛; United States five-twenties, coupon, 1864, May and November, 120 to 120⅛; United States five-twenties, coupon, 1865, May and November, 120⅛ to 121; United States five-twenties, registered, January and July, 118⅛ to 119; United States five-twenties, 1865, coupon, January and July, 118¾ to 119; United States five-twenties, coupon, 1867, Jan.

nary and July, 119 to 119¼; United States five-twenties, coupon, 1868, January and July, 118¾ to 119; United States ten-forties, registered, 108¾ to 109; United States ten-forties coupon, 108¾ to 109.

THE CUSTOM DUTIES

for the week were $2,565,454 in gold against $3,139,000, $2,690,000 and $3,114,188 for the preceding weeks. The imports of merchandise for the week were $4,554,031 gold, against $6,688,562, $6,988,873, and $6,522,077 for the preceding weeks. The exports, exclusive of specie, were $3,752,261 in currency against $3,124,362, $4,393,783, and $3,835,019 for the preceding weeks. The exports of specie were $1,073,654 against $313,119, $56,439, and $335, 184 for the preceding weeks.

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HER EMANCIPATION FROM

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Published every Saturday, at Dayton Ohio.

J. J. BELVILLE, Proprietor.

A. J. BOYER,
ELIZA B. BURNS,
MIRAM. M. COLE, } Editors.

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The Woman's Advocate, published at Dayton, Ohio, battles manfully for woman's wages, suffrage, equal rights, and a chance in the world generally for the sex we all adore and yet abuse.—Springfield Republic.

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The Woman's Advocate is a production of the almost universal agitation of the question of woman's rights and wrongs, both in and out of marriage. We bid it, and the cause, God-speed.—Banner of Light.

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